Viewpoints
...inside this edition

Gibraltar parley
see page 3

The Canadian Jewish News

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Premiers will rotate

The haggling ends - unity govt. okayed

By SHELDON KIRSHNER

Israel's 5-week political deadlock appears to have been broken with the news that Shimon Peres and Yitzhak Shamir have agreed to form a government of national unity.

After weeks of haggling, following the inconclusive July 23 election, Israel's two major blocs, Likud and the Alignment, seem to have resolved their deep differences. At least this was the case as The Canadian Jewish News went to press on Aug. 31.

Peres and Shamir have hammered out an agreement whereby the premiership will be rotated. Peres had resisted the principle of rotation until the very end, and only succumbed when it became clear that he had no chance to form a coalition government under his personal leadership.

Under the terms, Peres will serve as Prime Minister for the first two years and one month, while Shamir serves as deputy prime minister and minister of foreign affairs.

Then their roles will be somewhat reversed for the following 25 months. While Peres would be deputy minister, the likelihood is that either Yitzhak Navon — the former president — or Abba Eban — the temporary Speaker of the Knesset — would be foreign minister.

Reports out of Israel were that the two main party blocs and their respective partners would contribute an equal number of ministers to the cabinet.

In practice, many of the members of the 13 smaller parties that hold the balance of power would get cabinet portfolios, including Ezer Weizman of Yahad, Yuval Neeman of Tehiya, Amnon Rubinstein of Shinui, Yosef Burg of the National Religious Party, and Shulamit Aloni of the Citizens Rights Movement.

Although Israel established the precedent for a national unity government between 1967 and 1970, Israel has never been faced with the odd possibility of having its affairs run by two premiers.

But the unforeseen scenario materialized because neither Likud nor the Alignment won enough Knesset seats to form a narrow coalition — the staple of Israeli political life.

On the morning after the election, the Alignment had 44 seats, compared to 41 for Likud.

President Chaim Herzog designated Peres to try to cobble together a broadly-based government, since the Alignment had won a greater number of seats.

For three weeks, in vain, Peres negotiated with his opponents. First he attempted to enlist Shamir into a unity government led by himself. Having failed, he then tried to interest some of the marginal parties in the notion of a coalition.

Peres, who lost elections in 1977 and 1981, came close to succeeding when Weizman — a former Likudnik — announced he would support the Alignment. Peres, however, could not win sufficient backing for a coalition, even though he had the passive support of the Communist Party and the Progressive

[Cont'd. on page 13]

Analysis next week

Because this issue of The CJN was printed prior to the federal election, we are unable to report on the results this week. However, our staffers, who provided you with exceptional Jewish-interest coverage before the election, are busy examining the results and we'll have a special Election Analysis report in the Sept. 13 edition.

10 persons, 10 minutes

CJC reps may meet Pope

By JANICE ARNOLD

MONTREAL —

By the end of last week, when The CJN went to press, there were tentative plans for a Canadian Jewish Congress delegation to meet privately with Pope John Paul II while he is in Montreal.

CJC executive director Jim Archibald said confirmation had not yet been received from the Papal visit organizers but they have indicated the possibility exists for an audience. Archibald said it has become the custom of the Pope when he travels abroad to meet with the Jewish community of the country.

Pope John Paul II

However, according to Moe Seidman, chairman of the CJC National Religious Department, CJC was originally discouraged by the organizers of the Papal visit from seeking a meeting because his visit would be strictly of a pastoral nature.

Father John Walsh of the Montreal archdiocese told The Canadian Jewish News in July that no individual meetings with any "interest groups" would be scheduled for the pontiff. Last week, though, he said the Pope's meeting with a Jewish delegation "was in the wind."

Archibald said that if an audience is given to CJC, it will take place the evening of Sept. 10, following the welcoming reception for the Pope at Mary Queen of the World Cathedral.

Archibald expects the CJC delegation would discuss the relationship between the Roman Catholic Church and the Jewish people, including interfaith activities and possibly the Vatican's position on the State of Israel. He said the meeting would probably be fairly informal, but the delegation would likely submit a written presentation as well.

The church has indicated to Seidman that the meeting would be limited to about 10 minutes and to the attendance of 10 persons.

What is certain is that representatives of CJC will be present at the welcoming reception at Mary Queen of the World Cathedral on Dorchester Blvd. Seidman and his wife and Rabbi Robert Sternberg, director of the CJC National Religious Department, as well as Rabbi Ronald Algen, of the Reconstructionist Synagogue, who is president of the Board of Jewish Ministers of Greater Montreal, have accepted invitations to attend.

Blum says UN meet a coverup for chaos

NEW YORK (JTA) —

Israel charged at the Security council last week that the 15-member council was convened because Lebanon, which requested the meeting was trying to divert attention from the growing chaos and unrest in the north and central parts of Lebanon.

Claiming that there was not "the slightest justification" for the meeting, Yehuda Blum, Israel's ambassador to the United Nations, said that Lebanon's "house is literally on fire in its capital of Beirut." He said the Security Council was called into session as a result of Syrian pressure and domestic rivalries in Lebanon.

Lebanon's ambassador, Rachid Fakhoury, called for implementation of past Security Council resolutions to get Israeli troops out of south Lebanon, charging that the civilian population has been living under "a continued state of terror" because of the Israeli occupation.

At press time (Aug. 31) it was expected that Lebanon would ask for a complete and immediate withdrawl of Israeli troops. The resolution would be a mild one, it was reported, so as to avoid a veto by the United States.

Strong hate legislation is urged by McMurtry

By PAUL LUNGEN

WINNIPEG—

Ontario attorney-general Roy McMurtry has again called for new federal and provincial legislation against those who promote hate literature.

In a moving speech before the Canadian Bar Association here recently, McMurtry appeared to anticipate the free speech argument of civil libertarians, saying "If freedom of expression means a freedom to promote hatred, and to ridicule and belittle persons because of their race, it is a freedom we in Canada can do without.

"Those who stand on high civil libertarian principles usually do not have to respond, as I do, with fathers who have been humiliated in front of their entire family by being subjected to gross and vicious insults.

"They have not dealt with parents whose whole faith in this country has been put in jeopardy when their children came home from school in tears because of the racial taunts which they have had to endure."

As Ontario attorney-general, McMurtry continued, he has had to grapple with those situations and has concluded that "as a society we must do more than simply state to racial minorities that we respect and value their dignity and individual worth."

Criminal Code legislation is "no longer sufficient, and more is needed if the multilcultural and multiracial fabric of our society is to withstand the strains that are being exacerbated in hard economic times."

McMurtry again advocated revisions to the Criminal Code to "strengthen its hate literature provisions."

He added that changes to provincial legislation, to have the Human Rights Commission or civil courts deal with situations which don't warrant the full weight of the criminal law, should be pursued (CJN, Aug. 9).

McMurtry applauded a bar association committee's report that called for strengthening of Criminal Code anti-hate literature provisions.

The committee advocated removing the need to prove wilful intent to promote hatred, and it called for removal of the defence of sincere religious opinion.

McMurtry said he basically supports the CBA proposals and added "there is symbolic value in provincial legislatures taking action on this matter."

Alan Borovoy, general

[Cont'd. on page 13]

The Kahane phenomenon

"Dangerous and damaging"

JERUSALEM (JTA) —

Prime Minister Shamir last week termed the "Kahane phenomenon" as "negative, dangerous and damaging."

Commenting on Kahane's foray into the Israeli Arab village of Umm El-Fahm, Shamir said that he knew "we would all eat gall from this man" when he was allowed to run for the Knesset. A decision by the Knesset election committee to bar his Kach Party from the election was overturned by the Supreme Court.

The Prime Minister also criticized, albeit obliquely, legal and judicial experts who interpreted the law narrowly so as to enable Kahane to enjoy a broad area of immunity and freedom of action. Shamir seemed to be suggesting that the legal authorities should have barred Kahane from Umm El-Fahm from the outset.

Kahane was prevented by police from entering the Arab town where he had planned to appeal to its 25,000 inhabitants to emigrate.

In a clash between stone-throwing village youths massing to prevent Kahane's approach and police determined to keep order, six policemen were injured by fist-sized rocks and six young Arabs were hurt by gas pellets fired by the security forces.

Kahane arrived in the vicinity of the village in the Wadi Arra — still officially described as a village although with its 25,000 inhabitants it is larger than some towns in Israel — at the head of a convoy of cars filled with his followers, some of whom were reported to be armed.

He had announced some time ago while he was running for the Knesset that he would visit Umm El-Fahm to urge Israeli Arabs to emigrate to Arab lands, claiming they had no place in a Jewish state.

Village leaders had responded by saying he would not be allowed in,

Rabbi Meir Kahane

and leftwing and liberal Jews had promised to come to the village to help stand guard against his entry.

The Kahane convoy was halted by police and border patrols some two miles from the village. Kahane and his followers then started walking towards their objective. But some hundreds of yards away they were stopped by senior police officers who told Kahane that for "operational and professional reasons" he could not enter the village.

His parliamentary immunity does not allow for his arrest or detention, but when he persisted in trying to continue, two policemen led him firmly to a police van, in which he was taken to a nearby

[Cont'd. on page 13]

History in making for Jewish women

NEW YORK (JTA) —

Eighteen women will make Jewish history this week when they enter classrooms at the rabbinical school of the Jewish Theological Seminary to begin studies to qualify them for ordination as the first women Conservative rabbis, an event expected to end a long-standing dispute on the issue in Conservative Judaism.

The program of study for the Conservative rabbinate is six years but some of the women have previously studied the course and may be eligible for credits which will enable them to graduate sooner. One student has already acquired enough credits by that procedure to be graduated and ordained next May.

An innovation in connection with the admission of the women will be the inauguration of two daily services. One will have separate seating for women and no women's ritual participation and another will treat women as full participants.

The Conservative movement thus joins Reform and Reconstructionism in ordaining women as rabbis. There are now about 90 women rabbis, mainly Reform.

World-National

Athletes display special spirit

By
RABBI W. GUNTHER PLAUT

Recently, I attended an event which to the average person is far removed from the everyday, yet significant and deserving of wider attention.

The Olympic Games have been much in the limelight. Canadian athletes have gained a plethora of medals. I have enjoyed various events, especially gymnastics, diving and equestrian trials, and, eventually bade the quadrennial extravaganza farewell.

Rabbi Plaut

Not surprisingly, there are other sporting events which have also appropriated the name Olympics, and one of them recently took place in Toronto. It was an international floor hockey tournament in which young men who suffer from a mental handicap participated. They came from the 21 cities that have a National Hockey League team, and at least one regular NHL player came with them as the honorary coach. At the Royal York Hotel some 800 people celebrated the end of the tournament at a rousing dinner, and I was fortunate to be amongst them.

Special Olympics is a non-profit international program of sports training and competition for the mentally retarded, created and sponsored by The Joseph P. Kennedy Junior Foundation. It is the first and largest program of its kind in the world.

While it is modeled after the international Olympics, it is unique in that it provides competitions at all levels of ability by assigning athletes to "competition divisions" based on both age and athletic performance. Athletes may move to more advanced divisions as ability increases.

In Canada, the growth of the Special Olympics has been phenomenal. Harry Red Foster, its founder, remains its spiritual guide and, quite naturally, his presence evoked an enormous show of grateful appreciation from the athletes, their sponsors and friends. Dave Hodge, of Hockey Night in Canada, was the master of ceremonies, and Calgary Flame star Lanny McDonald presided as tournament chairman.

A marvelous spirit prevailed throughout the evening. No patronizing speeches were delivered; a common humanity and a striving for excellence were the bonds which united those present.

Yes, in that tournament, too, the competitors wanted to win like everyone else, but for them — more so than for many better endowed — it was the game, the participation that counted. Special Olympics has an oath that participants pronounce:

"Let me win, but if I cannot win,
let me be brave in the attempt."

Participants knew that their highest goal was to develop what is within them to its fullest potential; that the real purpose of competition is to bring out the best in ourselves, and that last but not least, true sportsmanship begins and ends with respect for self and honors the self in others.

Eunice Kennedy Shriver is the international chairman of the Special Olympics.

In Toronto, only floor hockey events were held, while a fuller schedule of events took place earlier this year in Philadelphia. They too had a parade of athletes and an Olympic torch lighting. They competed in such events as high jumping, softball throw, pentathlon, wheelchair events, weightlifting, basketball throwing, log-rolling, dashes and walks, tricycle races and other events that have not as yet made it to Los Angeles and its successors.

At the Royal York it was an evening of joy and sharing, of singing and happiness. Hundreds of volunteers were in attendance.

Just in case some readers feel inclined to offer their service for next year's events they might want to drop a note to Harry Foster at 40 St. Clair Ave. W., Toronto, M4V 1M6.

Platform denounces anti-semitism

Republicans pursue Jewish vote

By
DAVID FRIEDMAN

WASHINGTON [JTA] — A strong effort to increase the Republican vote in the Jewish community has been launched by President Reagan and Vice-President George Bush. As far as can be estimated, 40% of the Jewish community voted for Reagan in 1980.

But while support for Israel will be stressed as part of this effort, it may not be the main focus as both Reagan and his Democratic opponent, Walter Mondale, will not be contesting whether the U.S. should support Israel but, rather, which of the two is the greater friend of the Jewish state.

However, while Mondale did not mention Israel in his acceptance speech in San Francisco in July, leaving it to his running mate, Geraldine Ferraro, both Reagan and Bush did, in brief mentions of the Mideast in their acceptance speeches to the Republican national convention last month.

In the Middle East, it remains difficult to bring an end to historic conflicts — but we are not discouraged," Reagan said, "and we shall always maintain our pledge never to sell out one of our closest friends — the State of Israel."

Bush, outlining the Reagan administration's accomplishments abroad, said: "We are reaching out to more countries in the Middle East, and our relations with Israel have never been stronger."

The Republicans are also pointing out that their platform supports a free trade area between Israel and the U.S. while the Democrats do not mention this in their platform. But the Democratic Party platform supports moving the U.S. embassy in Israel from Tel Aviv to Jerusalem and rejects providing sophisticated arms to Arab countries, two issues which the GOP platform ignores.

Bigots aren't welcome

However, it is in the domestic area that the Republicans apparently feel they can make gains in the Jewish community. Particularly because of the anti-semitic remarks that came out of the unsuccessful campaign of Rev. Jesse Jackson, especially of Black Muslim leader Louis Farrakhan.

Republicans at the convention here made much of that. Their platform denounces anti-semitism and other forms of bigotry while the Democrats failed to do so.

Both Reagan and Bush alluded to this in their acceptance speeches. "We don't lump people by groups or special interests," Reagan asserted. "And, let me add, in the party of Lincoln, there is no room for intolerance, and, not even a small corner for anti-semitism or bigotry of any kind. Many people are welcome in our house, but not the bigots."

Bush was even more blunt. "Let this be heard loud and clear: Ronald Reagan has protected and will continue to protect the rights of all Americans," he said.

"Discrimination based on race, religion, sex or age will never be tolerated by this President or this vice-president. And furthermore, we condemn the vicious anti-semitism of Louis Farrakhan and the ugly bigotry of the Ku Klux Klan."

However, the Republicans may have their own problems in the Jewish community on platform planks that many feel threaten the constitutional guarantee of the separation of church and state. The most important of these issues is the call for prayer in the public schools.

Differences of opinion on issues

But there are other points, such as tuition tax credits for parents of parochial school students, a constitutional amendment opposing banning abortions, and the call for a constitutional convention if Congress does not adopt a constitutional amendment requiring a balanced federal budget. While there are differences of opinion on these issues among Jews, Jewish organizations have been in the lead in opposing them.

The social issues adopted in the Republican platform are part of the agenda of the religious right, and Christian Evangelists have had a major influence in the convention. Such television preachers as M. G. [Pat] Robertson of the Christian Broadcasting Network and Rev. Jerry Falwell were active in the week before and during the convention and Falwell gave the benediction one night.

While many Jews have expressed concern about this influence, the members of the National Jewish Coalition for Reagan-Bush have denied that this will affect the campaign. The Jewish Republican group was visibly active during the convention and expects to play a major role in the campaign, especially in seven key states with large Jewish populations — California, New York, New Jersey, Florida, Pennsylvania, Massachusetts and Illinois. They believe Reagan will do better in the Jewish community this year than in 1980.

Jack Abramoff, a 25-year-old student at the Georgetown Law Center in Washington, who is chairman of the College Republican National Committee and a leader of the Jewish Youth for Reagan-Bush, believes that the strongest support for Reagan among Jews will be in those aged 18 to 27. Thirty percent of this group is registered as Republicans.

Abramoff, an Orthodox Jew, said while many young Jews started as Democrats "They find themselves leaving the Democratic Party because of its increasingly radical stands which threaten our economic security and international strength." He said that young Jews "know that a strong Israel needs a strong America and it is the Republican Party which best promotes this ideal...."

Abramoff, who addressed the opening session of the Republican convention, said this was a sign that the party wants to reach out to American Jews.

Women learn inside story on escalating arms race

By
ELLEN GOODMAN

WASHINGTON —

If you were to project a mental slide of the place of men and women in the arms debate, it would show men on the inside planning, and women on the outside protesting. The men would be captioned "national leaders," while the women would be captioned "mothers."

The portrait isn't entirely accurate, of course, but it will do as a negative for the gender-gap photography. By now we know that men and women are furthest apart in their attitudes toward the military. We know that the ranks of most peace movements are filled by women.

It is common and comfortable for activists, for analysts and for politakers to attribute women's great military skepticism to their role as nurturers, as earth mothers. Women themselves have often claimed moral superiority as the world's peacemakers.

From Greenham Common to the Pentagon steps, there are women who say that all we really need to know about the arms race is that nuclear bombs are bad for children. They keep arm's length from the military charts, and think of defence statisitics like football statistics — numbers for the games men play.

But it is no longer enough for women to rest their case on morality. It isn't enough to demonstrate in the Pentagon entryways while arms are designed inside. It is clearly time to learn the rules of the game and to enlarge the image of peace movement people from earth mothers to informed citizens.

This was evident recently, when 300 women came to Washington for a total-immersion course in the Economics of National Security. The Third Annual Women's Leadership Conference held by the Committee for National Security attracted mayors, state legislators, academics, bureaucrats, religious women and a host of activists from across the country.

Most of them came simply to learn. They empathized with Sheila Tobias who said that, "Three years ago, I didn't know an M-1 from an M-16 (a tank from a rifle). I was a defence avoider, a weapons avoider." Tobias, who authored a book on mass anxiety and co-authored a highly readable book on national security, urged women to believe that they could grasp the language of defence the way they once learned French.

For defence beginners she suggested the value of simply memorizing foreign phrases like these: "The defence department spends $1 billion every working day; $10 million every five minutes." But she also had some encouragement never given to a French beginner: "The more you know, the more you know that they don't know everything."

These total-dimension students studied the defence budget, complete with administration charts and anti-administration skepticism. The statistics that form and inform the debate over national security were calculated and dissected.

At the same time, leaders like Randall Forsberg, a former English teacher who founded the nuclear-freeze movement, showed how to keep the perspective of the outsider while learning the grammar of the insider. She cautioned the women not to be trapped into the traditional debate over the cost of personnel versus hardware. She said to ask the most basic questions of foreign policy: What portion of our military budget is being used for what is literally national defence?

By the last day of the conference, even a low-intermediate student in defence economy could grasp the outlandish nature of statistics that "prove" the Russians are outspending us in a frenzied military build-up. "My Lord," said one woman in the hall after session, "it's just guesswork."

For most Americans, such revelations are rare. The sheer difficulty of understanding defence-speak, of communicating with the statisticians and technicians, keeps most of us out of the discussion.

Winston Churchill once said that "the experts should be on tap, not on top." In a democracy, citizens are supposed to be the decision-makers, on top. Many women, either as mother superiors or as defence phobics, have been excluded and have excluded themselves from military questions. It's just now beginning to change.

It isn't just a question of genders and gaps, of motherhood and morality. It isn't a question of men versus women, but of citizens who do and don't participate. At the core, the arms debate isn't a matter of statistics but of values and choices. That's a langauge anybody can learn.

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More than 1,000,000 Jews represented

Gibraltar site of Commonwealth Council talks

By
JANICE ARNOLD

MONTREAL — About 45 representatives of Jewish communities in British Commonwealth countries, including Maxwell Cohen of Canada, are meeting in Gibraltar this week. It is the first conference abroad of the Commonwealth Jewish Council, founded and based in London since the end of 1982.

Greville Janner, the British Labor Member of Parliament and president of the Board of Deputies of British Jews, who is president of the council, was in Canada last week before the start of the conference. He spoke to prominent members of the Jewish communities at luncheons in Montreal and Toronto, chaired by Edward Bronfman, on the work of the council.

The council has scheduled its next conference for September 1985, in Ottawa. Janner said he expects it to be the biggest and most significant in the organization's brief history.

Janner's trip to Canada helped lay the groundwork for that conference, including seeking sources of funding for the event.

Greville Janner

The council was established as "a central representative voice" for Commonwealth Jewish communities on matters of concern within the Commonwealth, particularly those related to the preservation of their religious and cultural life.

Among the topics scheduled for discussion in Gibraltar were how the communities can help each other, dealing with the media at times when Israel is unpopular, and being a Jew in a country which has no relations with Israel. Cohen was to speak on what it means to be a member of a minority in a multi-ethnic society.

Gibraltar has about 500 Jews, said Janner.

The council's membership consists of the communities of 22 countries, representing over one million Jews. Included are such outposts of the Commonwealth as Fiji [Jewish population: 2], Cyprus, Hong Kong, India and Zimbabwe, as well as the major communities of the United Kingdom, Canada and Australia.

Patrons of the council include such prestigious names as Sir Joshua Hassan, chief minister of Gibraltar (the only Jewish head of state outside of Israel); Sir Zelman Cowen, former Governor-General of Australia; British philosopher Sir Isaiah Berlin; Lord Kadoorie, one of the most prominent citizens of Hong Kong; Major-General J. R. Samson, who led the Indian army into Bagladesh; and Maxwell Cohen, a judge of the International Court of Justice.

Milton Harris, president of Canadian Jewish Congress, is a vice-president of the council. Each country nominates one active member of its community to serve as its representative vice-president.

Janner said one of the main advantages of this council is that it provides access to the heads of government of these countries for the Jewish community. Janner met formally with the leaders of 10 countries this year, including former Canadian Governor-General Edward Schreyer. This is especially important for the small isolated communities, he said, and where the country has no relations with Israel.

For example, Janner met recently in London with Robert Mugabe, prime minister of Zimbabwe, to discuss the situation of the 1,500-member Jewish community in that African country (formerly called Rhodesia).

The council was also successful in re-introducing kashruth in Kenya and in obtaining assistance for the Jews of the Bahamas to renovate a synagogue.

The work of the council is funded by donations and subscriptions. It administers the Commonwealth Jewish Trust which was created to aid programs related to education, religion or alleviating poverty in member communities. The council has been working in association with the World Congress, with which it will soon be affiliated, said Janner.

The council is also planning an exhibition of Jewish life in the Commonwealth in London next spring.

Failure to get medals puts heat on athletes

JERUSALEM [JTA] — The poor performance of the Israeli athletic delegation at the Los Angeles Olympic Games where Israel failed to bring home an Olympic medal will come under the scrutiny of government and sports officials.

Education Minister Zevulun Hammer announced last week that he would initiate a thorough discussion on the performance of the Israeli Olympic team. The meetings will take place as soon as Yariv Oren, director-general of the Sports Authority, returns from a trip abroad. Also attending the meetings will be representatives of all sports branches in the country.

The poor performance of the Israeli athletes in Los Angeles and the relatively large Israeli delegation — 56, including 28 athletes, 12 coaches and six officials — came under sharp public attack. Critics of the sports authorities charged that Israel should invest much more in preparing a strong sports infrastructure at home, before delivering resources to the Olympic Games, where the results were disappointing.

Although Hammer's initiative was undoubtedly directed to drawing lessons from the Los Angeles Games, he said in a communique that there was no doubt of the political and competitive importance of continued participation in the Olympic Games.

The Israeli delegation did not fare well in the summer Games, and Israel has yet to win a medal in any competition since the Jewish state began participating in the Olympic Games in 1952.

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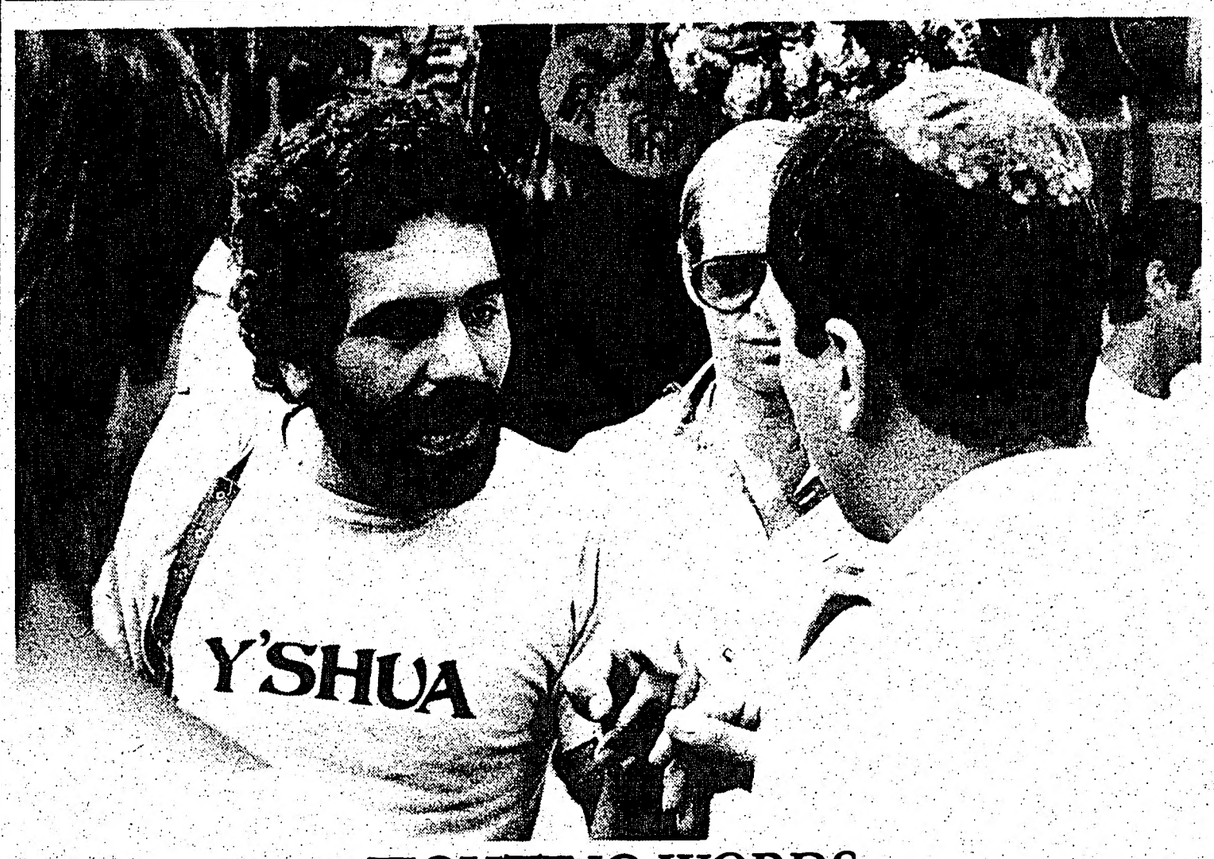

FIGHTING WORDS

Members of the Jews for Jesus caused a stir on Dizengoff St., Tel Aviv last month when they paraded. Through the form of music and play-acts, they put forward their message that the Messiah had already arrived - this not according to the Jewish Scriptures. The members faced angry Orthodox Jews who denounced them as a dangerous threat to the Jewish way of life. [IPPA photo]

Anti-Israel feelings found in Nicaragua

By
HELEN SILVER

WASHINGTON [JTA]— There is no official anti-semitism in Nicaragua today but there are strong anti-Israel sentiments because of Israeli policies in Central America which appear to support right wing dictatorships, according to three members of a recent fact-finding mission to Nicaragua organized by the New Jewish Agenda.

The three members, part of a 10-member delegation, who briefed reporters here last week on their recently concluded mission, said they wanted to investigate whether there is a basis for allegations of anti-semitism initially raised by the Anti-Defamation League of B'nai B'rith.

While the three said they are not in conflict with charges raised by the ADL about anti-semitism in Nicaragua two years ago, they asserted they differed with the policies of the Reagan administration which, they claimed, used the charge of anti-semitism in Nicaragua for its own political purposes.

The assertions made at a press conference were immediately challenged by Rabbi Morton Rosenthal, director of the ADL's Latin American Affairs department, and by the Miami-based Jewish Nicaraguan Congregation in Exile.

Rosenthal said he was "disappointed" with the remarks by the three persons who addressed the press conference. He said that "in no way does it reflect the experience of the Nicaraguan Jews . . . I think they used the Jewish issue as a pretext for going down there and I question to what extent they were serious in doing something for Jews."

The Jewish Nicaraguan Congregation in Exile said the statement that the Nicaraguan government has no anti-semitic policy is "not only misleading, but tragically irrelevant."

The exile group, in a statement signed by Kurt Preiss and Fred Luft, president and secretary, respectively, said there is no Jewish community in Nicaragua and that the delegation was hard pressed to find a single Jew with whom to speak.

"The delegation's experience is eloquent testimony to the fact that it is beside the point whether the Sandinistas have an official policy of anti-semitism," the group's statement said. "The effects of the Sandinistas' anti-semitic actions, which began even before they came to power, show that no policy is needed to destroy a small Jewish community of less than 60 Jews."

The three mission members at the news confence were Rabbi Gerald Serotta, chaplain at the George Washington University in Washington, and a founder of the New Jewish Agenda; David Cohen, president of the Professional's Coalition for Nuclear Arms Control, Washington, and Dr. James Statman, psychologist and a member of the New Jewish Agenda's Central America Task Force, also of Washington.

The three said that during their 5-day mission, the delegation, which included Rabbi Marshall Meyer, the founding director of the Central American Rabbinical Assembly in Buenos Aires and a member of President Raul Alfonsin's Commission on the Disappeared Persons in Argentina, met with leading members of the Sandinista government and opposition leaders.

Among those whom they met, according to the three mission members, were Supreme Court President Dr. Roberto Arguello, Deputy Minister for Foreign Affairs Nora Astorga, editors and clerics, and members of the Nicaraguan Commission for Human Rights.

They also said they met with the 10 remaining Jews in Nicaragua; with American Jews living in that country; and, before leaving the U.S., with three expatriate Nicaraguan Jews living in Miami.

Based on their discussions, the group concluded: "We believe that there is no policy of anti-semitism or bias on the part of any official body. Moreover, it was made abundantly clear to us and confirmed by leaders of the Sandinista government that Nicaragua welcomes Jewish participation as well as participation from any group in the reconstruction of a pluralistic society which seeks friendly relations, based on non-intervention with respect to its neighbors."

Serotta quoted Sergio Ramirez, a member of Nicaragua's 3-member governing junta, as saying that his government is "open to mutual initiatives" toward re-establishing relations with Israel. Nicaragua broke diplomatic ties with Israel in 1982 over Israel's invasion of Lebanon.

The controversy over charges of anti-semitism in Nicaragua reached its zenith last summer when President Reagan told a White House forum that "virtually the entire Jewish community of Nicaragua has been frightened into exile...."

Many Jews fled, charging harassment and that their property has been confiscated. The synagogue in Managua was also confiscated and turned into a children's social club and its walls were plastered with anti-Zionist propaganda.

The issue of the synagogue was raised by the ADL with the Nicaraguan government as long ago as 1981. At that time, a leading Nicaraguan official said the issue would be reviewed. Services were last held there in 1978. The Torahs are in safekeeping in Miami.

Serotta told the press conference that Nicaragua has pledged to return the synagogue. He said the remaining Jews there asked him to arrange services for Yom Kippur in October.

Israeli economic assistance a key U.S. election issue

By
JIM ANDERSON

WASHINGTON [UPI] — U.S. economic assistance to Israel is shaping up as a pivotal campaign issue in the presidential elections in this country.

Israeli officials have sent signals, through press leaks, that they are going to seek an extra $700 million in aid in the coming fiscal year, bringing the total to nearly $3 billion, all in the form of non-repayable grants.

As preparation for their desired increase, Israeli supporters are already pushing an amendment that would mean that all U.S. economic assistance in the future would automatically be more than the amount of money Israel is repaying the United States for past loans.

The Reagan administration opposes the measure, but Walter Mondale is expected to support it. It will be one test for Jewish voters in the United States of the depth of the two candidates' support for Israel and its faltering economy.

The state department said the administration opposes the amendment submitted by Sen. Alan Cranston, a Democrat to the foreign aid authorization bill on two grounds:

- "It would impinge on presidential authority to set budgetary priorities in future years."
- "It would also set a potentially costly precedent in terms of our assistance programs for a number of other important countries" which also received U.S. aid and which also have heavy debt repayments.

A critic of U.S. policy toward Israel, former ambassador to Saudi Arabia James Akins, said in a recent speech: "There remain only two items Israel wants from the United States and it seems determined to get both during this election year. The first is for the United States to assume the national debt of Israel. . . . The Cranston amendment provides that the United States would guarantee forever that its payments to Israel would exceed the debt repayments owed by Israel."

He said backers of the measure have tried to keep it out of the spotlight "at a time when we are trying to reduce the budget deficit. It might even cause American sentiment to go against Israel if it were discussed widely in the press."

The other item that Israel wants, Akins said, is the commitment to move the U.S. embassy from Tel Aviv to Jerusalem. That question, which caused sharp debates between the Democratic presidential contenders, is also opposed by the administration but supported by Mondale.

"Cranston is a senior Democratic senator and we presume the party's candidate will back the amendment," an Israeli source said.

The Cranston amendment barely passed in a March vote in the foreign relations committee, 9-7, but it is now attached to the authorization bill. If the full foreign aid bill comes to a floor vote, the Cranston amendment would be a critical test of individual legislators' support for Israel.

A source in the American Israeli Public Affairs Committee, the lobbying arm of the Israeli government, said, "We're in favor of anything that would strengthen the economy of Israel."

Dan Halperin, economics minister at the Israeli embassy in Washington, told United Press International that the proposed U.S. economic aid for fiscal year 1985, $1.2 billion, "will just about cover the money we are paying back this year on past debts."

Since all future U.S. economic assistance to Israel will be in the form of grants — not requiring repayment, the debt repayments should begin to drop off in about nine years.

Halperin estimated the total Israeli external debt to be around $22 billion, of which some $9 billion is owed to the U.S. government. The rest is owed to Western banks, the West German government, or American citizens who lent the Israeli government money in the form of purchasing bonds.

"The Israeli government believes that its debt repayment should be taken into account when it is decided how much future aid we get," Halperin said. "It should also be taken into account that 90% of the debt was accrued because we purchased arms in the United States."

Halperin said the actual amount of money involved in the Cranston amendment would be minor, since Israel expects to get around $1.2 billion in economic assistance, in any case, for the coming year, but, he said, as a principle of U.S. commitment for future years, it is a measure which is seen to be significant by Israel and its American supporters.

Trauma Centre at Hebrew U

JERUSALEM — A Trauma Research Centre, thought to be the largest in the world, has been established at the Hebrew University-Hadassah Medical School in Ein Karem.

One hundred researchers are involved in the centre, according to Prof. Medad Schiller, its director and head of the medical school's experimental surgery lab. These include surgeons, anesthesiologists, statisticians and others and are drawn from the hospital, the medical school, other departments of Hebrew University, the U.S. and Israel.

Schiller noted that Israel had particularly wide-ranging experience in the treatment of trauma (injuries) — one of the three main causes of death in the western world after cardiovascular disease and cancer, and the leading cause to age 40 — and has a wealth of experts in both the treatment and research of trauma.

The Trauma Centre will devote special attention to emotional reactions to trauma — including automobile accident injuries — and its epidemiological aspects.

The centre is planning to establish contacts with the Israel Defence Forces, the U.S. armed forces, the National Council for the Prevention of Accidents and other national and international bodies, for the purpose of cooperative action and research.

The centre is unique in both its size and scope, Schiller said, and incorporates research into various aspects of trauma, both in the military and the civilian spheres. Both clinical and lab research will be carried out.

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DIARY ...of a People

By
DAVID BIRKAN

Copies of the Talmud confiscated by the Inquisition in Italy were burned Saturday, Sept. 9, 1553, according to the order of Pope Julius III. Rivalry between its two non-Jewish publishers and the collusion of several apostates led to a renewal of anti-Jewish measures by the church, which resulted, among other things, in the destruction of thousands of sacred volumes over the next decade.

The Talmud is a vast compendium of Jewish law and custom compiled more or less independently in Babylon and Jerusalem between the 3rd and 8th centuries. The arguments and dissenting opinions of the leading scholars and schools of the time are recorded in all their complexity, as well as their conclusions. The undisputed backbone of normative Judaism, the Talmud has provided Jewish indentity to innumerable generations around the world.

In the dark and middle ages, its study at all levels of Jewish society provided a degree of literacy unparalleled in any other general community. In the present day, it is still regarded both in the Diaspora and Israel as providing an undisputed benchmark in observance and identity.

The first official destruction of copies of the Talmud by the Catholic church took place on June 17, 1242, after it was condemned by the authorities for misleading its followers and for containing derogatory references against Christianity. The condemnation was based on a disputation, a debate forced on leading Jewish scholars against the slanders of ambitious apostate Nicholas Donin. That June, 24 cartloads of Talmud volumes, each handwritten, were burned in Paris in a public square. Smaller burnings took place intermittently over the next 300 years.

The success of the Protestant reformation alarmed the Catholic church. Internal discipline was tightened. Non-believing communities in the midst of the Catholic realm came under harsh clerical scrutiny — as an affront to the faith and a source of temptation to the weak. Widespread monetary transactions between powerful nobles and the wealthiest among Jews undermined the church's temporal ambitions.

Two rival members of the exclusively Christian printing guild published Hebrew prayer books and editions of the Talmud. In a fierce bid to obtain a monopoly, the two finally resorted to slandering each other at the papal court. Each employed apostate Jews to declare that the other's editions contained anti-Christian material.

The ever-alert Inquisition at Rome seized the opportunity to provoke Pope Julius III, hot-tempered and impetuous, into banning the Talmud, a long-standing obstacle against any significant success in the efforts at conversion. A well-planned presentation against the Talmud, prepared with the aid of several former Jews vying for status in their newly adopted clerical hierarchy, prompted Julius to declare in a fit rage on August 12, 1553: "Get hold of it and let it be burnt."

Copies of the Talmud were confiscated across Italy, from communities in Bologna, Ravenna, Ferrara, Mantua, and Venice. The Talmuds of Rome were burnt on Sept. 9, a Shabbat that also happened to be Rosh Hashanah. This destruction signalled burnings in the other communities. In Venice, the papal officers in their zeal attempted to burn the Torah scrolls of the main synagogue as well, but a determined resistance put up by leading members of the congregation in front of the ark prevented the additional destruction.

Don Ferrante Gonzaga, viceroy of the duchies of Milan and Montferrat, refused the Inquisitors permission point-blank to institute any proceedings whatsover against the Talmud; their communities were spared. A witness and chronicler of those events, Italian-Jewish physician Joseph HaCohen, attributed their salvation to previous fasting and weeping undertaken by their members. Don Ferrante's brother, the cardinal of Mantua, gave his community's Jews time and opportunity to safeguard their Talmuds before the arrival of the Inquisitors.

New centres of Jewish printing sprung up, in Central and Eastern Poland; these were in Jewish hands. The religious ardor of Italian Jews was rekindled in reaction to the burnings, through flame and tears.

Julius died in 1555. His successor, Pope Paul IV, instituted the ghetto for Rome's Jews.

Viable government unlikely

Begin pal predicts another election

By
PAUL LUNGEN

TORONTO —

Israel can expect another election soon, but it's uncertain whether it would clear up the country's political impasse, according to a confidant of former Prime Minister Menachem Begin.

Nathan Silver, a former Toronto resident and close friend to both Begin and Israel's Prime Minister Yitzhak Shamir, told a meeting of Herut Hatzohar that he could not foresee either the Labor Alignment or the Likud forming a viable goverment, and that even a unity government "could break up over key decisions."

Later, he told The CJN he had seen Begin recently (they have been close friends for 32 years), and that while he no longer wears a beard or is suffering from a skin rash, he remains a recluse who "doesn't want to participate in life."

He doesn't seem depressed, Silver said, but neither is he effusive. He is friendly and still takes an interest in politics—including the Canadian election, being familiar with John Turner's political difficulties, including the posterior-patting incident.

In analyzing the results of the recent Israeli election, Silver told the partisan crowd of about 75 men and women Likud's (the umbrella coalition which includes Herut as its main constituent) desire for a unity government was sincere, as "it would allow the government to make tough decisions" with the broadest possible support.

But there is opposition within the Labor Party from its left wing (Mapam) that refuses to go along, he said. And "Labor agreed to negotiate only when they saw no chance to form their own government."

Silver stated despite all the negative internal "propaganda" against the Likud from the news media, the Histadrut, large corporations and "even from the Liberals, who couldn't get themselves elected dog catchers," he had forecast only a slight electoral loss for Likud.

"The momentary problems of inflation, Lebanon, Histadrut pressure are temporary," he stated. "They don't affect people who support our ideals."

Even the absence of Begin, which was "like facing the world without clothes in winter," didn't decimate the coalition.

Likud lost seven seats (from 48 to 41) he said, but none to Labor. Yahad picked up 1½, Morasha picked up some, two seats went to Shas, and the rest to Tehiya.

In the three big cities, Likud lost 10% of the vote compared to previous tallies, he said. "We gained in the poorer areas, but lost in the wealthier middle class areas."

Labor on the other hand, lost three seats (from 47 to 44), with some of that vote going to the Communists and the Progressive List, which picked up a total of six seats. "Labor lost if not for the Arab vote," he claimed, "which increased in this election."

Bloomfield recipient of high honors, awards

MONTREAL —

Bernard M. Bloomfield, a lifelong supporter of almost every major Jewish philanthropy in Canada, died last week after a lengthy illness. He would have been 80 next month.

At the time of his death, he was the national president of the Canadian Technion Society, honorary lifetime president of the Jewish National Fund of Canada, national chairman of the board of the Canadian Friends of Hebrew University, national president of the Canadian Histadrut campaign and president of the Lady Davis Medical research Institute of the Jewish General Hospital.

In May the Canadian Technion Society and Canadian Friends of Bar-Ilan honored Bloomfield and his wife Neri at a testimonial dinner. The Bernard M. Bloomfield Chair in industrial engineering and management at Technion was established at that time.

Bloomfield was at the Technion this summer for the cornerstone laying ceremony for a centre for graduate studies in industrial management named for him and his late brother Louis. The latter died suddenly in July.

Bloomfield held honorary doctorates from Technion, Hebrew University and St. Francis Xavier University in Antigonish, NS. He was accorded an honorary fellowship from Bar-Ilan University in 1979.

He was the honorary consul-general of South Korea since 1969 and, in October, 1982, was awarded the Order of Diplomatic Service Medal by the president of South Korea.

In 1969, Queen Elizabeth II bestowed upon him the honor of Knight of Justice of the Most Venerable Order of the

Bernard Bloomfield

Hospital of St. John of Jerusalem.

A prominent business executive, Bloomfield was president of the Canadian Manufacturers Sales Co. Inc., New Continental Oil Co. of Canada Ltd. in Calgary, and Israel Continental Oil Co. Ltd. with interests in Israel since 1952. He was also a director of several companies associated with finance.

During his lifetime he had also been associated with several Jewish day schools in Montreal, Jewish Immigrant Aid Services, United Israel Appeal of Canada, Hebrew Free Loan Association, Canada-Israel Chamber of Commerce and the Baron de Hirsch Institute, among others. Bloomfield was chairman of the JNF's Canada Park campaign.

He was the author of Israel Diary, a Jewish Book Guild of America book-of-the-month selection.

In addition to his wife Neri, president of the Canadian Zionist Federation, Bloomfield is survived by his son Harry, daughter Evelyn and son-in-law Raphael Schachter.

Jewish issues brought to MPs

By
FRANK RASKY

TORONTO--

A good many of the MPs newly elected this week are sensitive to issues of Jewish concern thanks to B'nai B'rith Canada's Election Task Force 84.

Formed just before the elections were called last July, the task force met with candidates from the three major parties in 30 ridings across Canada, from Edmonton to Montreal, from Winnipeg to Windsor, Calgary to St. Catharines.

Topics under discussion also ranged widely. They included such hot issues as hate propaganda, Soviet Jewry, Nazi war criminals, the funding of UN agencies, and Canadian multiculturalism in all its aspects.

The task force found almost solid unanimity on the viewpoint that Canada should not recognize the PLO as long as it remains a terrorist organization.

Task force chairman Phil Leon of Hamilton said the candidates were least informed on the issue of Nazi war criminals in Canada.

"Several expressed surprise that the issue is still of concern," he said. "Moreover, we found it necessary to stress again and again that this is not a Jewish issue but one that affects all Canada."

Barry Kirshen of Circle Lodge, who participated in several task force sessions, said: "As a voter I found it a valuable exercise. When these people assume office as MPs, I hope we will have established contacts that will stand us in good stead."

Israelis light up recovery

TEL AVIV [JTA] —

Soggy dollar bills and Italian currency recovered recently from the 25-year-old wreck of the Italian luxury liner Andrea Doria off the U.S. coast were found with the help of special sights made in Jerusalem.

According to expedition leader Peter Gimbel, he used 15 high-intensity specially-built underwater lights made by Birns Oceonographic [Israel] Ltd. at their factory in Jerusalem's Givat Shaul quarter.

Similar Birns underwater lights have been used in many major film productions, including Raise the Titanic, An Officer and a Gentleman and James Bond movies.

The Birns parent company is in Los Angeles.

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World-National

Western Galilee expected to grow

New science region seen as boon for high tech

By NECHEMIA MEYERS

JERUSALEM —

Israel already has several flourishing science-based industrial parks. Now, according to a government decision made last month, she is to have her first full-fledged science region.

It will be located in the Western Galilee, and is expected to transform that sparsely populated area — hitherto mainly devoted to agriculture and tourism — into a thriving centre of hi-tech industry. And since the planners emphasize concepts that look forward to the next century, the area is called, with just a touch of hyperbole, Region 2000.

The whole scheme is the brainchild of Weizmann Institute Prof. Ephraim Katzir, one of Israel's leading scientists and her 4th President, who has long argued that the "unspoiled beauty of the Galilee," together with a properly planned infrastructure, will attract large numbers of entrepreneurs, scientists and technicians to the area.

But not everyone is as enthusiastic as Katzir. Critics have pointed out that the existing science parks are all near well-established universities and research centres, which provide them with consultants, computers, libraries and other resources. None of these is readily available, they declare, in the Western Galilee.

This has not deterred the ministry of industry and commerce, which is closely linked with the Region 2000 scheme. A ministry spokesman points out that Israel is a very small country and that the Western Galilee is only about 50 minutes by car from the Haifa Technion.

Even though the Region 2000 project was only formally approved by the Israeli government last month, several firms are already operating there. Primarily offshoots of established science-based industries with headquarters in the crowded Coastal Plain, they include Elscint (diagnostic imaging), Elbit (computer-based systems), and Iscar (jet engine compressor and turbine blades as well as other hardmetal products).

Much smaller science-based enterprises are linked to rural settlements in the area. Among them are Me'ad Computers (a software house specializing in administrative and managerial systems) at Moshav Ya'ad and Biological Industries (where advanced tissue culture techniques are used to propagate ornamental, specific pathogen-free plants) at Kibbutz Beit Ha'emek.

Now the existing enterprises have been joined by two plants connected with Rafael, the defence minisry's weapons development authority. It should be pointed out that any one of these enterprises will be dealing with the development and manufacture of arms, or to be more precise, of air-to-air missiles. The other, run independently under the name of Galram, will work on civilian products based on spinoffs from Rafael's military R&D. So far Galman has announced plans to manufacture electro-optical devices, electronic systems and microwave components and systems.

Since existing and new enterprises in Region 2000 will need skilled manpower, hi-tech vocational schools are being established to train thousands of Arab, Druze and Jewish youth. The Jewish students, who will be accommodated in a school run by the ORT organization, will include a large proportion of young people from abroad.

Economic incentives are offered to all science-based industries in Israel, but, since Region 2000 is in Israel's hinterland, incentives to firms setting up shop there will be much more generous than those given to companies that turn to science parks in Haifa, Tel Aviv or Rehovot.

They will include cash grants and low-interest loans covering up to 75% of the investment in fixed assets, 50% government cost-sharing for approved R&D projects, low-interest loans to finance working capital for production that is to be exported, low rentals for industrial premises, full exemption from income tax on retained profits for seven years and only 30% corporate taxes, special provisions to protect equity against the effects of inflation and devaluation, accelerated depreciation arrangements so that equipment can be depreciated in four years and buildings in five, etc.

To further minimize initial investment costs, new enterprises will be able to obtain basic administrative services from a shared services centre. These include accounting and financial services, secretarial services, production of promotional material, transport arrangements and computer and telex facilities.

Israel already exports over a billion dollars a year of sophisticated products based primarily on local R&D, and by the end of the 80s, according to ministry of industry and commerce forecasts, that figure should rise to $5 billion. Whether or not it does will depend, in no small measure, on the success of Region 2000.

Garcy named director for Keren Hayesod

JERUSALEM —

Zvi Garcy, well known in Canada for his involvement in United Israel Appeal, United Jewish Appeal and Combined Jewish Appeal campaigns, has been named senior director for special assignments for UIA-Keren Hayesod, according to an announcement from Avraham Avi-hai, the world chairman.

Zvi Garcy

Moshe Gur

Garcy, who has been serving as Keren Hayesod director of English-speaking countries for the past nine years, has traveled extensively to Jewish communities throughout Australia, Britain and South Africa as well as Canada. He earned a reputation as an outstanding emissary on behalf of Israel and, says Keren Hayesod, "his achievements in fund raising are considered unequalled."

Garcy will be succeeded by Moshe Gur, who has been Keren Hayesod director of planning and operations for the last four years. Prior to joining Keren Hayesod, Gur served four years in Britain as director of trades for the Joint Israel Appeal, which took him to Jewish communities throughout the United Kingdom.

AJDS negotiates tuition fee structure

By JANICE ARNOLD

MONTREAL —

The Association of Jewish Day Schools has negotiated with both the federal and provincial governments a system whereby the greatest part of payments for Jewish day school education will again be tax deductible in Quebec.

This year, all Jewish day schools in the Montreal area will set up foundations to which parents will make "voluntary" contributions rather than pay direct fees for the religious portion of the curriculum. The schools, however, will issue pledge cards with the suggested amount of payment, said Monette Amouyal, director-general of the AJDS. Parents will still receive direct billing for the secular curriculum.

Up until 1981, both the federal and Quebec governments accepted tax receipts for fees covering religious studies. That year Quebec changed its policy, saying that because something was being received in return, school fees could not be considered a charitable contribution.

Quebec has now agreed that contributions to foundations which help support the operation of the schools will be tax deductible for the coming year. The new agreement is not retroactive.

Amouyal said the schools will be relying on the sense of moral obligation of parents to honor their pledge cards. "Parents will realize that this is the only way they can get a tax benefit."

The federal government was initially cool to the idea of foundations because it would be harder to keep tabs on whether the money was in fact going toward religious education only, she said. However, a satisfactory formula was arrived at with the AJDS, based on classroom hours.

The greatest part of Jewish school fees in the past have been deductible. For example, if the annual fee is $2,000, about $1,800 was deductible. This is due to the fact that the Quebec government subsidizes the biggest share of the cost of the general studies program.

* * *

In other school news, the administrators of Hebrew Academy, Jewish People's and Peretz Schools and United Talmud Torahs — three of the four schools locked out this spring — got together recently to discuss one of the teachers' grievances — performance appraisals.

The adminstrators met at a 2-day seminar on performance appraisal held under the auspices of the Association of Jewish Day Schools. They talked about ways of assessing teachers, when it is necessary and standards that should be set. The seminar was led by Jacki Friedman and Freda Rashkovan. "It is hoped this kind of seminar will help further develop the performance appraisal already instituted in the various schools," said an AJDS official.

At the fourth school affected by the lockout, Solomon Schechter Academy, contract negotiations are expected to resume with teachers shortly. The lockout ended at Solomon Schechter earlier than at the other schools when both sides agreed to salvage the remainders of the school year and postpone talks until September.

The other three schools signed 2-year contracts with the teachers. The stalemate between the Solomon Schechter administration and the teachers is now one year old. The old contract expired in September, 1983.

AJC studies marriages of Jews and Gentiles

NEW YORK—

The American Jewish Committee has begun a study examining the differences between Gentiles who have married Jews but did not convert to Judaism, and those who did convert.

The study, the first of its kind, is also comparing these two groups with born-Jewish persons married to Jews.

The new research, which is to be completed in the fall of 1985, follows two other studies on intermarriage sponsored by AJC. The first, published in 1978, looked at the religious, social and psychological characteristics of intermarried couples.

Both studies are considered the authoritative sources on their subjects, and have been widely cited in the media and by social scientists, family workers and Jewish community organizations.

Both surveys were conducted by Dr. Egon Mayer, professor of sociology at Brooklyn College, who is also carrying out the new study.

Announcing the project, Yehuda Rosenman, director of AJC's Jewish communal affairs department, called on the Jewish community to help AJC undertake the first step of the research, that of picking the sample.

To identify potential respondents, Rosenman explained, AJC volunteers in several communities across the country will contact randomly selected households with Jewish names and ask them to identify intermarried couples they know.

The researchers, he said, will then select a sample from the names thus gathered.

"We want to emphasize," said Rosenman, "that anonymity will be protected and all standard social science safeguards will be used. This research, in addition to augmenting an important but neglected body of sociological knowledge, will also be highly useful to those concerned about the Jewish family and the Jewish community. We strongly urge anyone who is contacted for this survey to give all possible cooperation."

Cabbage Patch kids finally arrive in Israel

TEL AVIV [JTA] —

An advertisement in the Jerusalem Post announced: "At long last . . . Cabbage Patch kids make aliya. . . ."

It noted that at long last "the original world-famous Cabbage Patch kids have finally arrived in Israel."

Many children in Israel have heard about the dolls but only a very few lucky ones have received them along with adoption papers as presents from the United States and have been showing them off to friends who have not been as lucky.

The advertisement does not say whether the adoption papers in Israel will certify whether the Cabbage Patch kids have Jewish ancestry, in line with the demands of the Orthodox parties for a clear definition of the religion of a child's mother.

CORRECTION

The sympathy notice Aug. 30/84 for Mr. Henry Benson by the Canadian Society for the Weizmann Institute of Science should have read

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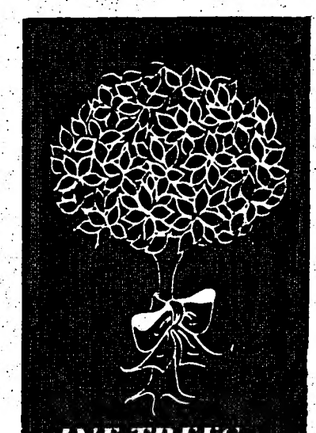

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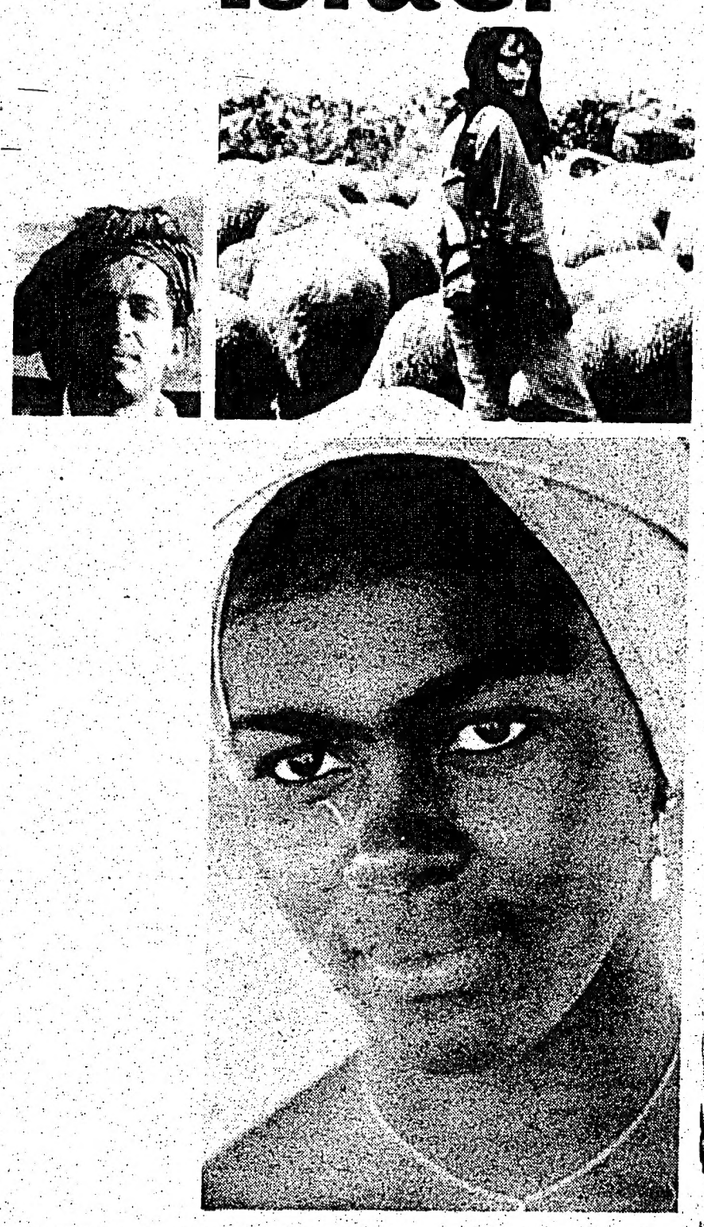

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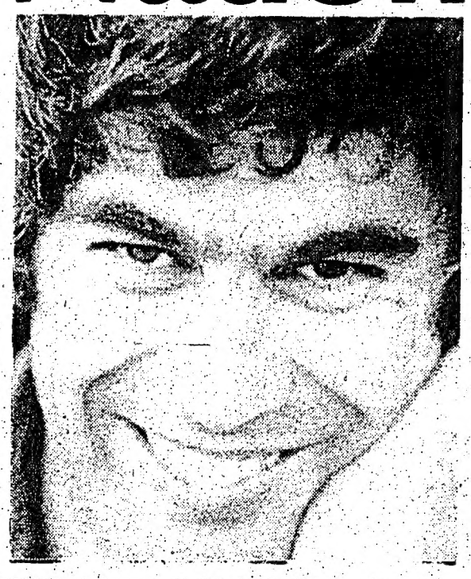

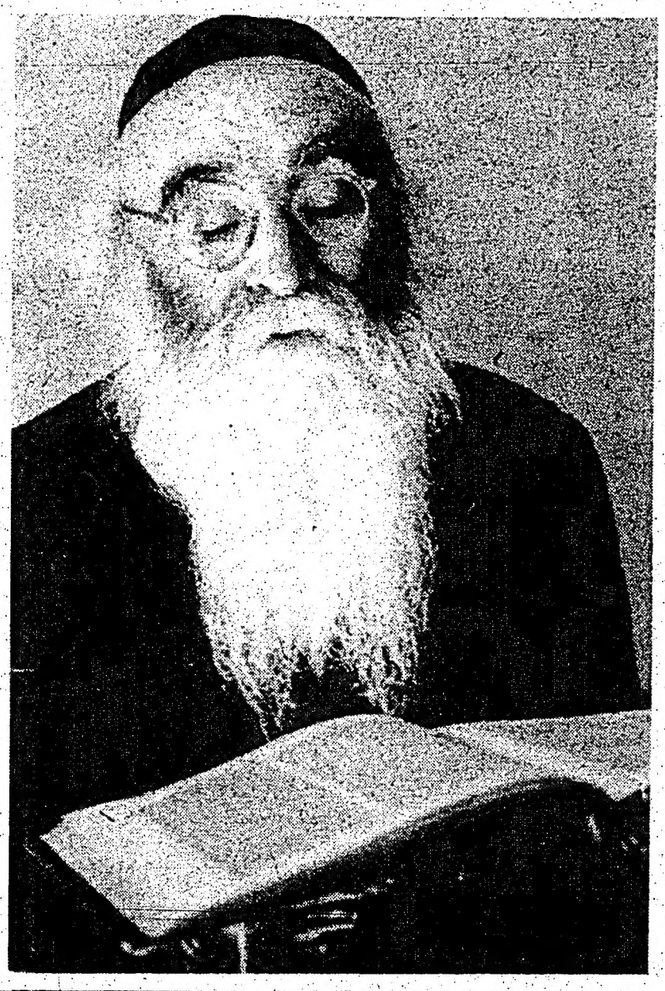

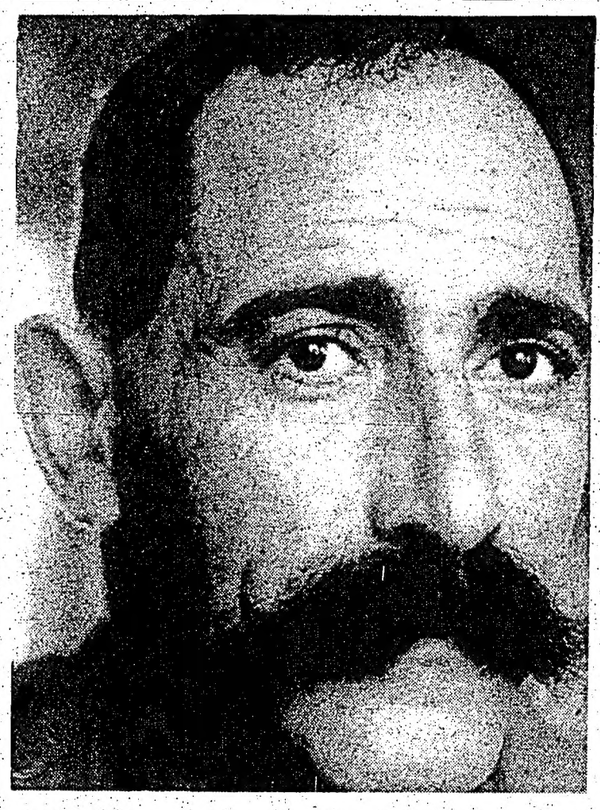

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Editorial

Punish killers

Valerian Trifa, whom Chief Rabbi Moses Rosen of Romania described as "the wicked profaner of priestly robes," has effectively been deported from the U.S.

Trifa, who led the Romanian Orthodox Church in America, left for Portugal last month under a deportation order. He had been accused of lying about his unsavory past in gaining entry to the U.S. in 1950.

A major figure in the anti-semitic Iron Guard movement, Trifa made pro-Nazi speeches and edited an anti-Jewish newspaper. In 1941, it is alleged, he played a direct role in a Bucharest pogrom.

The U.S. government, which began proceedings to denaturalize Trifa in 1975, must be commended for seeking his deportation. Trifa, undoubtedly, is an extremely shady, disreputable character whose war record speaks volumes.

But has justice really been done?

Rabbi Rosen has pointed out that Trifa, like Cain, has been punished "to be wandering and restless on this earth." He assumes, of course, that Portugal will declare Trifa personna non grata and banish him.

Even if the Portuguese do so, Trifa will not have been given his true reward.

Trifa may be condemned to a life of exile, but is that punishment enough for a man who reportedly fanned the flames of anti-semitism and took part in a bloody pogrom?

In a similar vein, Josef Mengele, the German war criminal, should be hauled before a tribunal as well. Mengele, who is said to be living in Paraguay, sent thousands of Jews to their deaths in Auschwitz, and performed gruesome medical experiments on Jewish prisoners.

According to Tuviah Friedman, director of the Haifa Institute for the Documentation of Nazi War Crimes, the U.S. government passed up an opportunity in 1979 to arrest Mengele. If true, the charge is most disturbing.

According to Friedman's documentary evidence, the U.S. justice department decided not to arrest Mengele after it was learned that he planned to fly from Paraguay to Miami.

What transpired was that the U.S. gave in to a West German request not to incarcerate Mengele. West Germany did not want to be saddled with a major war crimes trial that would draw attention to Germany's dark Nazi past.

It is a lame excuse, although we can understand that some West Germans are sick and tired of rehashing the past. If justice is to be served, war criminals like Mengele — and Trifa — should not be permitted to escape their fate.

A sour note

Readers should not be surprised by Malaysia's recent decision to ban the New York Philharmonic from playing a piece by Ernest Bloch, the Jewish composer (CJN Aug. 23).

Malaysia is one of the few countries in the world today brazen enough to have enshrined anti-semitism in its official public policy. The Malaysian minister of information has told the press that his nation hews to a policy prohibiting the "screening, portrayal or musical presentation of works of Jewish origin."

The present Malaysian prime minister, Mahathir Mohamad, is obviously in accord with that policy. In 1970, in a book entitled The Malay Dilemma, he wrote that "Jewish stinginess and financial wizardry gained (the Jews) the commercial control of Europe and provoked anti-semitism. . . ."

The New York Philharmonic was right to cancel its tour of Malaysia. Self-respecting Jews would be right to ostracize a nation which defames us so brazenly.

Sale centre of controversy

Interest in Judaica increases

In the Holocaust, Jews went to their death without resisting. But, as Shmuel Krakowski points out in his book, The War of the Doomed, there were those who fought back - with a vengeance.

By SHELDON KIRSHNER

Sotheby's, the famous British auction house, is in an embarrassing predicament in the wake of a New York Supreme Court judgment.

Last month, the court cast doubt on the legality of a sale of Judaica. It ruled that 31 rare Hebrew books and manuscripts that once belonged to a German rabbinical seminary may not have been the property of the seller.

The dispute surfaced a little more than two months ago when Sotheby's was informed that the books and manuscripts — which had been smuggled out of Nazi Germany — did not rightfully belong to the smuggler.

Responding to the protest, the New York attorney-general brought a suit against Sotheby's, charging it with "persistent fraud and illegality."

A judge, however, let the sale go ahead.

Sotheby's, which claimed it could prove that the person selling the books was their legal owner, had qualms nevertheless. Even as the auction started, the auctioneer pointed out that certain "interested parties" were continuing to investigate the sale — which netted more than $1 million.

The man at the centre of the controversy, whose denouement has yet to unfold, is an 82-year-old emeritus professor of rabbinics and talmudics named Alexander Guttmann.

Guttmann submitted documents to the Supreme Court in Manhattan explaining what had transpired.

Plot hatched to smuggle Hebrew manuscripts

In 1938, following the outbreak of Crystal Night, Guttmann, a member of Berlin's College for the Scientific Study of Jewish Culture, proposed that the seminary's most precious Hebrew books and manuscripts be smuggled out of the country.

According to Guttmann's affidavit, Heinrich Veit Simon — the seminary's board chairman — agreed to the plan.

In his statement, Guttman said: "Dr. Veit Simon emphasized that because of the enormous risk, any such books or manuscripts that I did remove and thereby save from the Nazis would belong to me."

There is no way to confirm Guttmann's testimony. Apart from his wife, all the people who were part of the smuggling plot are now deceased.

After spiriting out the Judaica past the noses of the Gestapo, Guttmann kept it under wraps at his home in Cincinnati, where he was a professor at the Hebrew Union College.

"As an academician, I found the manuscripts to be a source of pleasure to me through the years," Guttmann related in his affidavit.

"I am now 82 years old. I have lived a life as a scholar and teacher and have always led a modest lifestyle. It has been our plan to use the proceeds (from the auction) to live on, to pay medical expenses, to make contributions to Jewish institutions, and to leave something to our four children and our grandchildren so that they might have an easier life than ours."

For the moment, Guttmann and his wife cannot enjoy the money, since the Supreme Court has ordered Sotheby's to desist from distributing the profits of the sale until it determines whether he owned the books and had the right to sell them. Indeed, a judge has ordered that a trial be held to determine the rightful owner.

The Guttmann's case highlights a fairly new phenomenon: the boom in sales of Judaica.

In the past 15 years, the price of Judaica, ranging from books to ceremonial objects, has quintupled. A haggadah that sold for $13,000 at a Sotheby's auction in 1970 was resold for $265,000 in 1983. A 15th century Hebrew manuscript that was purchased for $50,000 in 1975 went for $209,000 last year.

The growing interest in Judaica is a function of ethnic self-awareness among Jews, the proliferation of Jewish studies on North American campuses and the scramble to find hedges against the scourge of inflation.

"Take all that together and you get combustion," says David Altshuler, a professor of Judaic history at George Washington University.

* * *

TIMERMAN RETURNS

Jacobo Timerman, the exiled Argentinian Jewish journalist who was kidnapped, jailed, tortured and stripped of his citizenship by the former military junta, has returned to his homeland to take over as editor of the Buenos Aires daily, La Razon.

Timerman, whose case caused widespread reverberations around the globe, flew to Israel after being expelled from Argentina. He never adjusted to Israel, nor to Hebrew, and he did not win many friends by publishing a critical account of Israel's 1982 invasion of Lebanon.

That he chose to go back to Argentina is interesting. A few years ago, in an interview with this reporter in Toronto, Timerman said categorically that he would not ever set foot in Argentina again.

* * *

WAITING FOR THE MESSIAH . . .

Chaim Bermant, the Jewish Chronicle's witty and acerbic columnist, quotes Avraham Hecht, an American rabbi, as saying he would do anything for Israel short of making aliya.

"We are Americans first and there is nothing (in Israel) to take us away from our yachts, two cars and love of America — until the Messiah comes."

Is this an example of refreshing candor or myopic illusion?

* * *

ARMED JEWISH RESISTANCE

Despite the heroics of the 1943 Warsaw Ghetto uprising, there is a persistent myth that the Jewish victims of the Holocaust died like sheep.

Shmuel Krakowski, chief archivist of Yad Vashem and a lecturer on the Holocaust at Tel Aviv University, bemoans this fact in his book, The War of the Doomed (Holmes & Meier, $37.50).

In the forward, Yehuda Bauer, an eminent Hebrew University historian, observes that the post-Holocaust generation, particularly in Israel, has grown up with a distorted image of the "Jewish people watching millions of its own being murdered without reacting . . ."

Nothing, of course, could be further from the truth.

In spite of the overwhelming odds facing them at every turn, Jews did resist the Nazi occupiers and their callow collaborators. In Poland, the focus of Krakowski's study, Jewish armed resistance was conducted on three fronts — the ghettos, the concentration camps and the partisan movement.

Krakowski, who appears to be a Polish survivor of the Holocaust, has researched his subject fairly well. He pored over German, Polish and Israeli archival material, and he interviewed 500 survivors.

In The War of the Doomed, he covers the fighting in the various ghettos, reminds a reader that Jewish inmates rose up in revolt in such camps as Treblinka, Sobibor and Budzyn, and points out that Jews participated as partisans either independently or as members of Polish militias like the People's Army and the Home Army (AK).

Germans planned to wipe out Polish Jewry

Writing of partisan activity, Krakowski says that Jewish partisans began to organize themselves in the summer of 1942, when it became clearer that the Germans really intended to wipe out Polish Jewry.

Jewish partisans, he states, labored under distinct disadvantages.

Unlike their Polish counterparts, they were forced to improvise once they had escaped into the forest. Moreover, they had to put up with the hostility of some Polish farmers.

Those who joined established Polish militias were not always sure where they stood. While the People's Army, which was socialist and communist in orientation, was more or less free of anti-semitism, the Home Army was unfortunately not.

The National Armed Forces, composed of pre-war anti-semitic rabble rousers, hunted Jews and handed them over to the Nazis at every opportunity.

Krakowski is of the opinion that, with one striking exception, the Home Army did little for Jewish partisans insofar as military and financial aid were concerned.

Poles dispute this thesis, but it is clearly incumbent on them to refute it with hard facts.

For the time being, The War of the Doomed, though ploddingly written, remains one of the standard works of Holocaust historiography.

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Opinion

Militant leader raises pointed questions

Kahane reveals strong feelings, solutions in book

Many Israelis claim that Meir Kahane, newly elected member of the Knesset, is a racist. But SOL CHROM, who in the 1983-84 term was editor-in-chief of the Queen's Journal, the student newspaper of Queen's University in Kingston, Ont., claims he is not. According to Chrom, Kahane "displays a better and more clear-headed understanding of the Jewish-Arab conflict than many Jewish Establishment figures would like to give him credit for."

* * *

Meir Kahane's election to the Knesset has sent shock waves through the Jewish community, both in Israel and in the Diaspora. The founder of the Jewish Defence League has done much to fan these waves, notably with his reluctance to take the MK's oath, his intention to use his parliamentary immunity to incite anti-Arab demonstrations, and his vow to "drive Israel crazy."

And the reaction from most Jewish leaders has been predictable: horrified exclamations and professions of bafflement that such a man could be elected to the Knesset: "He's crazy! He wants to have another war! He's a racist!"

But he is none of those things, and it is time we realized that. In fact, he displays a better and more clear-headed understanding of the Jewish-Arab conflict than many Jewish Establishment figures would like to give him credit for. And in so doing, he raises several painful and pertinent questions that most Jewish leaders have yet to address.

In his book They Must Go (1981), Kahane gave his answer to those questions. In light of the present hysteria, it might be worth a more sober reexamination.

Kahane rejects unequivocally the idea that Jews and Arabs can live together peacefully, dismissing it as "an illusion of the first magnitude."

The Arabs, he says, have never accepted the idea of a Jewish state in Eretz Yisrael, and it is folly to think that anything — even the advance in health, education, and opportunity they have enjoyed under Israeli rule — can ever change that. The idea that a "full stomachs" policy will turn them into loyal citizens is not only self-delusion on the part of Jews, it is insulting to the Arab's intelligence.

"I feel neither pain nor guilt," says Kahane, "but I can understand the Arab and know the stupidity of the deception practiced on him. It is a deception that does not deceive; for the Arab of Eretz Yisrael may be a robber and a murderer of Jews, but he is not a fool."

Citing the pogroms of the 1920s and 1930s, the Land Day riots of the 1970s, and the overwhelming support for the PLO among Israeli Arabs and Arab residents of Judea and Samaria, Kahane argues that they have never stopped and will never stop hating and wanting to destroy Israel. Their goal remains the liberation of Palestine from the Jews. From their point of view, he says, we stole their land, and the precedence and superiority of our claim to it makes no difference to them.

"All Arabs . . . believe that Jews are thieves, robbers who came to an Arab Middle East and stole it. It does little good to bemoan the fact that the Arab will not 'compromise' or accept the arguments given by Jews (the bad as well as the very good). The Arab is not interested in a British promise to Jews as embodied in the Balfour Declaration ('Who were the British to promise our land?'); he is not moved by tales of Jewish suffering under the Germans or other Europeans ('Let them compensate Jews by giving them part of their countries'); and he is not even swayed by the oft-heard boast that the Jews turned a desert into a garden ("Yes, but it was **our** desert, and now it is **your** garden')."

The Arabs, Kahane says, have no share in Israel, and in so saying, he puts his finger squarely on a painful paradox most Jews would prefer to ignore. If Israel is a Jewish state for the Jewish people, how can the non-Jew be expected to share in it? How can the Arab citizen of Israel be expected to sing a national anthem about two thousand years of hope in the Jewish soul? Democracy or no democracy, how can the Arab in such a state be anything but a second-class citizen by definition?

And from these disturbing questions about democracy, Kahane moves to the subject of demography. He cites the enormous Arab birth rate, the decline in Jewish aliya, the fact that the Arab population's mean age is much younger than that of the Jewish population, and many other statistics which suggest, alarmingly, that within a generation or two, the Arabs will once again form a majority in Eretz Yisrael — both within the Green Line and in the liberated territories of Gaza, Judea, and Samaria.

And what happens then, Kahane asks? Do we allow them to democratically elect an Arab majority to the Knesset? Do we allow them to democratically change the name of the land to Palestine, abolish the Law of Return, and declare Islam the state religion?

"All the 'peace' in the world on the part of Egypt or Syria," says Kahane, "will not save Israel from the cancer raging within. It is not Arab armies from without that are the problem, but the quietly — and soon loudly — ticking bomb inside the Jewish state itself. There is an insoluble contradiction between the right of Arabs to become a majority and the Jewish state. Every day the Arabs of Israel move closer to that majority. And we sit, stricken dumb."

The answer — the only answer, he says, is to remove the Arabs from Eretz Yisrael.

And what will the rest of the world think?

"That is the question that makes Jews tremble," sneers Kahane. "What will the world say? They will condemn Israel universally. And today, of course, they love her . . ."

Separation. Let the Arabs go and live among their fellow Arabs, he says. Israel is for the Jews, and the only way to keep it that way is to make it impossible for Arabs to live there. Except in very small numbers, and then only as "resident strangers" without voting rights or government benefits.

Kahane is not a racist, and he is not the meshugginer portrayed by the Western media. To be sure, his solution is not a pleasant one. If the Arabs hate us and want to destroy us and see us swimming in the Mediterranean Sea, will driving them out make them suddenly stop hating us and wanting to destroy us and see us swimming in the Mediterranean Sea? His simplistic call for them to go and live among their fellow Arabs ignores the fact that their fellow Arabs do not want them. Are there not already enough refugee camps on Israel's borders, where Palestinian children are taught to hate an Israel they have never seen? Kahane would no doubt say it is better that they should be outside than inside, but his prescription guarantees several more generations of war. And his glib assertion that there can be no peace until the Messiah comes is small comfort to the Israelis who will die in he next few wars.

Unfortunately, it is hard not to have people like Kahane in a country that has lived with a gun at its head for its entire existence. And when this is combined with 400% inflation, an electoral system geared toward paralysis, and the ethnic and religious conflicts within the yishuv, it is surprising that he did not come to prominence sooner.

In sum, Kahane is like a doctor whose diagnosis we agree with, but whose prescription is too bitter to listen to.

I cannot answer his question about the demographic time bomb — nor have I seen any serious attempt to do so by the leaders of the Jewish community. If there is to be a better way, an answer other than "They must go," then it is past time we started looking for it.

Tafler's water polo team had impressive record

This is one of a series on Canadian sports heroes, provided to The CJN by Maccabi Canada.

* * *

Abe Tafler of Montreal was a member of the Canadian championship YWHA water polo team six years in a row, from 1933-39. He was voted a Canadian all-star in each of the six years. The Y team was chosen to represent Canada at the 1936 Berlin Olympics, but this all-Jewish team refused to participate as a protest to Nazism.

After the war, Tafler coached other championship teams at the Y. In 1961 he went to Israel for the first time as coach of the Canadian Maccabiah swim team. He was so impressed with the country that he decided that some day he would make aliya. In 1970, at close to 60 years of age, he took a leave of absence from his large insurance brokerage firm and went to Israel with his wife Sara.

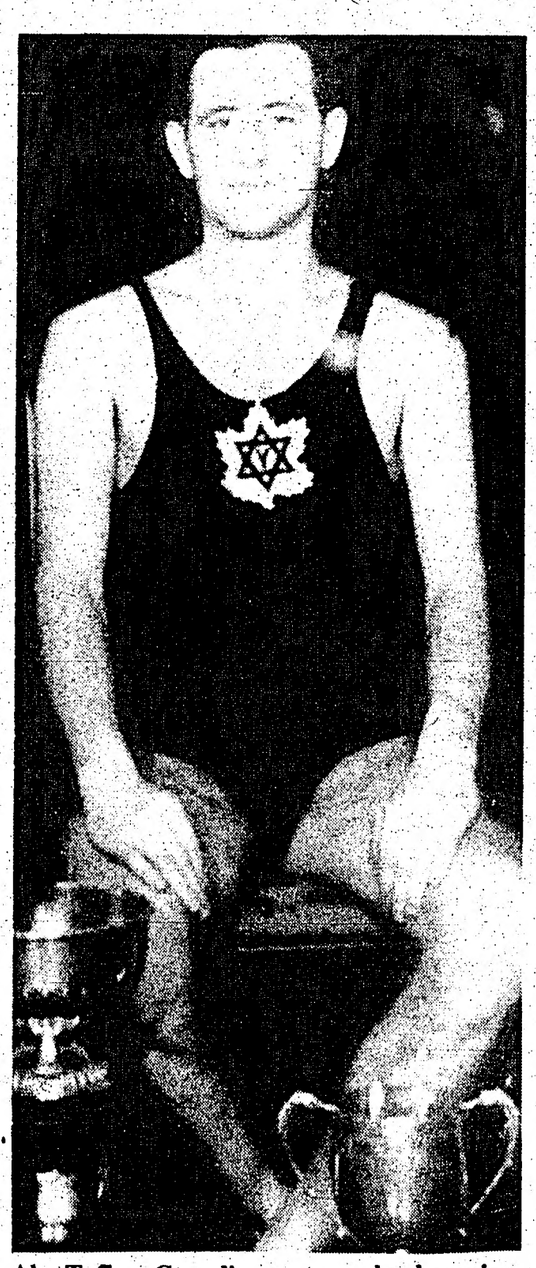
He spent six months in ulpan and another six months on a kibbutz. He sold his business in Canada and settled on the kibbutz permanently.

Today, he and his wife live on Kibbutz Kfar Menachem. A few years ago, Tafler was awarded the Caplan Prize, the highest award to an immigrant for outstanding contribution to Israel. He introduced a new strain of cattle to the country which does not need to feed on grass.

His son David Tafler, editor and publisher of the Financial Times in Toronto, said his father was determined to be a great athlete when his coach told him at age 17 that he would never develop into a polo player because of his poor swimming ability.

Tafler's daughter Gita is a psychiatrist practicing in Toronto and his other son, Sydney, is also a journalist, in Victoria.

Abe Luxenberg, of Maccabi Canada, who was a member of the Y championship team coached by Tafler, met his old coach in Israel this spring and reports that he is in fine form. "I was amazed; it was as though time stood still for 20 years. His 6-foot-4 frame is as straight as ever. His hug was that of a young water polo player."



Abe Tafler, Canadian water polo championship team 1933-39. [Archives Maccabi Canada]

Marriage is the answer

By CARL ALPERT

JERUSALEM —

Statistics reveal that from 20 to 25% of all marriages performed in Israel today are inter-communal, that is, between Ashkenazi and Sephardi partners. If that trend continues, say sociologists, within two or three generations much of the tension which is sometimes artificially whipped up between the two communities will have disappeared completely.

How does it work in practice? What is the human element behind the cold statistics?

We decided to interview 62-year-old Rina Ben-Simhon, born in the small town of Sefrou in Morocco, who has made her own major contribution to the process of communal integration. All six of her children married Ashkenazi spouses, two from Polish families, two German, one Russian and one Romanian.

Discrimination, prejudice against Sephardim? Mrs. Ben-Simhon, who has been in Israel since she came here with her family in 1948, said that neither she nor her late husband had ever been conscious of such. She believes that in most cases such feelings are created by those who complain about them. She did not use the words, but the implication is that they suffer from an inferiority complex. She is a proud "Sephradia."

She had gone to school in Morocco until she was 14, at which age she was married. Hence she was considered "educated." After she had been in Israel for a while she felt the need to know Hebrew, especially when her eldest son, Gabi, wrote letters home from the Israel army. She could not wait until someone came to read them to her, and so she enrolled at an ulpan.

Her husband had always been a Zionist. Indeed, he studied carpentry in Morocco because he was advised that would be a useful occupation in the Jewish state.

All of their children bear biblical names: Gabriel, Amos, Eli, Ruhama, Yeruham and Yehoshua.

The Ben-Simhons were one of the first families to leave Morocco in 1947, but they ended up in Cyprus with their first three children. Orphans got priority in going to Israel, so they sent two of their boys ahead on the grounds that they had no parents. The family was of course reunited later. Her fourth, a daughter, was born in Cyprus, and that gave the family its own priority for departure.

Life was not easy at first. They lived in a maabara, a transit camp, and then in a tiny flat into which were crowded also her brother-in-law and her husband's parents. She liked cooking, and so she got a job in the kitchen of institutions to help put her two oldest boys through university, while her husband carpentered away. He died a year ago.

He had been disappointed, she admits, that their children had not married Moroccans. But she hastened to add that neither she nor her husband had any prejudices. They accepted the mates their children had chosen . . . even though they were Ashkenazim.

Five daughters-in-law, Ilana, Ora, Nili, Ophira and Varda, all of whom came to visit frequently, became interested in her cooking, especially when their husbands asked for dishes like "ima" used to make. She would give them recipes, but the bits of paper would get mislaid. Thus was born the idea of putting everything down in black and white, and her book was born, Moroccan Cooking, which has attracted considerable attention in Israel. As yet it is only in Hebrew.

The compilation was not easy, since everything had to be reduced to precise measurements and quantities. Her recipes had always turned out well with just a "pinch" of this or a "handful" of that.

And the 20 grandchildren, what do they consider themselves, when asked, Ashkenazi or Sephardi? Was there a note of pride in her voice when she replied "Moroccans," quickly adding — "Israelis."

The rest of her family is running pretty well ahead of statistical form. Two of her sister's four children in Tivon wed Ashkenazim. Her niece in Jerusalem married a New York boy — very religious.

Rina Ben-Simhon fills her time with interests other than cooking, too. Her walls are lined with gobelins, tapestries and other hangings, all designed and executed by her. No, she has not considered marketing them commercially, though they certainly looked highly professional to us.

Much could be written about her children as well, some of whom have achieved notable success in their professions and occupations, but this is the story of Rina Ben-Simhon, Israeli mother. Little wonder that last year she was chosen Outstanding Woman of the Western Carmel neighborhood.

Opinion

Iraq fears Israel, wants pipeline promise from U.S.

By
SHELDON KIRSHNER

Iraq, one of Israel's bitterest enemies, is seeking iron-clad assurances from the U.S. that Israel will not attack or tamper with a proposed $1 billion pipeline which an American construction firm may start building this autumn.

The pipeline, which is scheduled to be completed in two years, will run from Iraq's Kirkuk oil fields to the Jordanian port of Aqaba, opposite Israel's southernmost town, Eilat.

Although Israel has informed the U.S. that it has no objections to the project in principle, Iraqi President Saddam Hussein is concerned that the Israelis may try to neutralize the 560-mile pipeline.

According to reports, Hussein wants "practical and tangible guarantees" from Washington that the pipeline will not meet the same fate as his nuclear reactor — which the Israeli air force destroyed in June of 1981.

If he does not get these assurances, whatever form they may take, the Iraqi head of state may cancel the project.

Iraq needs the pipeline to strengthen its economy and to carry on the war against Iran.

Early in the 4-year-old Gulf War, Iran knocked out Iraq's oil terminals in the Persian Gulf. And Syria, Iran's ally, closed a pipeline carrying Iraq oil to a Syrian port on the Mediterranean.

These moves reduced Iraq's exports from more than three million barrels per day to about 900,000, which now flow through a pipeline via Turkey. The Turks, who maintain diplomatic relations with Israel, have profited greatly from the war by being on good terms with both Iraq and Iran.

The Kirkuk-to-Aqaba pipeline, which would have a daily capacity of a million barrels, would thereby double Iraq's oil exports and enable the regime in Baghdad to fight Iran more effectively.

Officially, the Reagan administration is neutral vis-a-vis the war. Of late, however, there have been signs that the U.S. is tilting toward Iraq.

Washington has extended credits to Iraq and has also sold the Iraqis helicopters and planes that can be adapted to military use.

As well, the U.S. has guaranteed $425 million worth of loans so that Iraq can build its pipeline to Jordan.

The Americans have committed themselves to the pipeline for several reasons:

- They want to improve the state of their relations with Iraq — notwithstanding the fact that they do not at present have formal diplomatic ties with Baghdad. Iraq has very cordial relations with pro-Western nations like Saudi Arabia, Egypt, the Gulf states and Jordan.
- The Reagan administration believes that the pipeline would bolster Jordan's finances.
- The pipeline would give the West greater access to Iraqi oil and reduce Western dependence on supplies flowing through the Persian Gulf and the Strait of Hormuz. In recent months, Iran and Iraq have attacked shipping in the gulf, highlighting the growing problem of oil distribution.

Iraq, from the beginning, has sought U.S. participation in the construction of a pipeline as a sort of insurance policy. The Iraqi authorities could have bought cheaper pipeline steel from West Germany or Japan, but chose a U.S. supplier for political reasons.

The Iraqi rationale was that Israel would be more loath to attack a pipeline built by an American company. Whether this is a reasonable assumption remains to be tested, and this is probably why Iraq still wants unequivocable assurances from the U.S. that the pipeline will not be a future Israeli target.

At the moment, Israel has no interest in interfering with the pipeline.

- It is to Israel's benefit that a balance of power be maintained between Iraq and Iran, both of which are antagonistic to the Jewish state. Such a balance can be secured, in part, if Iraq can facilitate the shipment of its oil to foreign markets.
- Israel is not in the habit of hitting Arab pipelines. A Saudi Arabian pipeline which runs through the Israeli-occupied Golan Heights has not been touched by Israel, not even in war.
- In the absence of a provocation from Iraq, Israel will not attack the pipeline and therefore antagonize the U.S.

The only reported concern Israel has with it is environmental, the Israelis being apprehensive that an oil spill near Aqaba could have devastating consequences for Eilat and the region around it.

Eilat is dependent on tourism, and a spill that ruined its beaches would be disastrous.

Meir Rosenne, Israel's ambassador in Washington, has already expressed his government's concern over the possibility of ecological damage to Eilat. Last month, an Israeli delegation went to Washington and discussed the matter with Richard Murphy, an assistant secretary of state responsible for Middle Eastern affairs.

Murphy pledged to adopt practical steps to assure Israel.

Meanwhile, Iraq is taking no chances.

In addition to demanding guarantees from the U.S. that the pipeline will remain untouched, Iraq is seriously considering the idea of building a second pipeline through Turkey and a third one that would end in the Saudi Red Sea port of Yanbu.

No doubt about it, Iraq is jittery.

Na'amat sets up legal aid service for war widows

The following article, submitted by the Women's Labor Zionist Organization of America, is reprinted with the permission of The Jerusalem Post.

* * *

By
LEA LEVAVI

JERUSALEM —

When a young childless war widow's 19-year old brother-in-law says he wants to marry her, and she knows his real object is to intimidate her into giving him her share of the inheritance, what should she do?

"I told the ministry of defence that, of course, they should send her to us," Haviva Avigai, director of Na'amat-Pioneer Women's legal aid bureau and status of women department, said.

"What I try to do in these cases is bring both sides to a compromise. Only when I, or the other lawyers who work with me in providing legal aid, see that one side is obstinately against a compromise, do we come down on the side of the injured party."

Avigai was a lawyer in a bank until the late Beba Idelson, former secretary-general of Na'amat-Pioneer Women, asked her to establish a legal aid service for war widows and bereaved parents.

"We provide legal first aid for the bereaved families, help in probating the will, getting an inheritance in order or solving disputes within the family over inheritance. Every time there's comparative peace, we talk about closing the legal aid service for war bereaved and going onto other things, but, unfortunately, each time there is a new war before we get around to doing it."

Three years after the legal services for families of war casualties began in 1970, Na'amat-Pioneer Women decided to extend similar help to a broader population of women. In order not to compete with private lawyers, priority is given to poor women who cannot afford to pay an attorney.

Haviva Avigai

Representation in court is also limited to cases which fall between cracks — women whose income exceeds the limit for legal aid provided by the government but who cannot pay for private legal services.

"In most cases, our work is more preventative. We give people information to help them avoid getting into trouble instead of helping them get out," says Avigai.

Na'amat-Pioneer Women has recently begun offering legal services to heads of one-parent families.

The day-to-day casework done by Avigai and her staff has led to many legislative initiatives. Most recently, Na'amat-Pioneer Women, and particularly, Haviva Avigai, introduced (through MKs) a bill giving 1-parent families an extra tax credit and another which would eliminate the widow's brothers-in-law and sisters-in-law from the list of those who inherit when the deceased died without leaving a will.

In addition to her own legislative initiatives, Avigai keeps her eyes and ears open to other people's legislative initiatives. For the past few months, she and her colleagues at Na'amat-Pioneer Women have been fighting hard against a ministry of religious affairs proposal to expand the jurisdiction of the rabbinical courts.

"I have convinced my party (Labor) to include in its platform a promise to oppose expansion of the jurisdiction of rabbinical courts, and particularly to resist efforts to eliminate supervision of the rabbinical courts by the High Court of Justice. Today, when a rabbinical court hands down a decision which runs counter to natural justice, the High Court can overturn the decision. Who will defend us if that option is closed?"

She also points out that women can go to the civil courts with such problems as maintenance payments and child custody. That option, too, could be closed by the proposed law.

People who cannot marry under religious law (such as a Cohen and a divorcee) are now recognized as married after the fact if they are married abroad. The new law, which would give the rabbinical courts final say on who is to be recognized as married, will close that door as well.

"On top of everything else, there's a section in the proposal about conversion. If the rabbinical courts are given final say on whose conversion is acceptable, that's changing the Who is a Jew law by the back door.

Avigai also offers women assertiveness training and seminars designed to increase their awareness and to involve them in the struggle for women's equality. "At the same time," she stresses, "we don't want them to get drunk on it. We don't want to divide husbands and wives against each other. In fact, we try to invite men to some of our functions and to convince them that their wife's new-found independence is advantageous to the entire family."

Catacombs house Jewish treasures

By
TULLIA ZEVI

ROME (JCNS) —

As soon as the concordat that the Italian Republic and the Vatican signed last February is ratified — it is hoped shortly — Italy will reacquire control over the catacombs in which over the first four centuries of the current era the Jews of Rome buried their dead. The Italian government could then allow us to do what should have always been our right — and which has always been our duty: to maintain and explore these treasure troves of the ancient history of our people.

From the hundreds of inscribed tombstones, from the wall paintings and decorations, from the artifacts that scholars have recovered from their archeological digs, we have learned more about the early history of Diaspora Jews than from any other source.

Thanks to this unique cultural treasure, we know the names of the 13 synagogues that existed in Imperial Rome. And how much more we would know if these catacombs, here and elsewhere in Italy, had not been so badly neglected through the ages? The neglect stems from the fact that these Jewish places have never been under the control of those who see in them the deep roots of their own past.

Plunderers and grave robbers through the ages have ravaged the Jewish catacombs. Toward the end of the 12th century, looting was so intensive that Popes Gregory VII and Clement III issued orders forbiding "the plunder and digging up of Jewish graves and cemeteries."

So it went until Italy was reunited in 1870. Because of the Vatican's long experience in Christian archeology, all catacombs were placed under its de facto control. In 1929, when Mussolini signed a concordat — now revised — with the Holy See, this grant became formal. For 55 years, these vital sources of Jewish history have been administered by the Roman Catholic Church.

First painted room in Rome's Via Appia catacomb, decorated with birds and plants. On the ceiling is a painting of Victory crowning a young man. An arcosolium [arched niche] can be seen on the right. [Israel Museum Archives photo]

In those years, the efficient Pontifical Commission of Sacred Archeology has restored various Christian catacombs and made them readily accessible to visitors.

Vatican-appointed guides are on the spot to take the tourists under their wings. But the Jewish catacombs remained untouched. Their condition worsened in a period of great population growth and a ceaseless building boom. They were barred to visitors, and even scholars had access only after clearing through elaborate Vatican formalities.

Came the early 1970s and the first moves for a revision of the concordat. The Union of Italian Jewish Communities took the initial steps to bring the Jewish burial places back under government control, in order to enable Italian Jews to exercise their rights as citizens to honor and protect their heritage.

With that eventuality in view, perhaps, the Vatican began to display a livelier concern for the Jewish catacombs. Its archeologists did some excavations, cleaning up and, I regret to say, cleaning out. Even some of the remaining 2,000-year-old Jewish bones were removed. Most of the tombstones and artifacts are now harbored in the Vatican storerooms and museums, where they can be seen only on special request.

The return of the catcombs to Italian control will be the end of an era painful to us, and the beginning of a new period fraught with difficulties. The 35,000 Jews of Italy are determined to accept their responsibility. In this country of great tolerance, we can expect to establish with the authorities a preferential relationship for the conservation of our heritage. But we can claim this only if we can prove our scientific and financial capacity to take on this task.

Our small community, however, knows that it has neither the expertise nor the funds to live up to this new, but ancient, responsibility. Thus, the world Jewish community and all those who heed the message of the past should join us in the endeavor to unearth and preserve this common heritage.

Opinion

Ashkenazi-Sephardi problem must be solved

Failure to fuse major camps can be disastrous

By
J. B. SALSBERG

In this space, last week, I suggested that of all the difficult problems that Israel is faced with now the one that troubled me the most was the apparent rift between the Ashkenazi (mainly European) and Sephardi (mainly Middle Eastern) communities. I believe that in terms of Israeli's future this is its overriding challenge.

J. B. Salsberg

I'm confident that whatever government will ultimately emerge from the present conundrum will find some solution to the country's economic and monetary crisis. A solution will, hopefully, also be found to the festering and costly Israeli military presence in Lebanon.

Whether a satisfactory agreement will be reached by the two main political blocs (Likud and Alignment) relative to the problems of Yehuda and Shomron (the West Bank) is, perhaps, less certain. But, in any event, most of them are in the category of current issues and, although some of those issues cast a long shadow over the future, they can, I hope, be resolved without causing serious damage to Israel's prime asset — the unity of the Israeli nation.

Failure to merge, integrate and fuse the two major camps of the Israeli nation — the Ashkenazi and the Sephardi — despite the social and cultural differences that shaped the lives of the two national entities for some centuries; failure to achieve the essential integration could lead to new historic alienation with consequences that could be too painful to envisage. Such a danger must, at all costs, be avoided.

Let us glance at some basic background facts.

Only self-deluding, insecure people will suggest that one or the other of the two great halves of our present nationhood is superior or endowed with special talents or spiritual gifts.

Historically the Sephardi roots are older and their cultural attainment is of monumental dimensions. The "Golden Era" of Spanish Jewry, up to the cruel and criminal Inquisition when our ancestors were burned at the stake, witnessed the grand flowering of Jewish creativity (philosophy, poetry, history, Jewish jurisprudence, etc.) and also nourished Ashkenazic Jewry to this day. If there was a decline in Sephardic creativity, then it reflected the general decline of the once dominant Arabic civilization where most of the Sephardic Jews lived.

In the same way the emergence of the brilliant Ashkenazic culture, first in Europe and then in all the new Jewish settlements (North and South America, etc.) was not due to any special gifts or talents of that sector of our people. Rather, it was a development stimulated by the European social, economic, political and cultural revolutions that transformed that continent into a cultural and political world force.

There are no superior or inferior branches in our national composition. The differences that exist are of an acquired nature — differences that centuries of separation imposed upon us. In the final analysis both branches of our national family bring to Israel prideful cultural legacies to share with each other.

The genesis of the rift between the two branches is no mystery either. History placed the discriminated and persecuted European branch of our people (the numerically largest branch) in the last quarter of the last century, before desperate choices. While both branches prayed for centuries for a Messianic solution of their agony it was European Jewry that proclaimed political Zionism as a road to liberation. It was European visionaries and leaders, from Herzl down, who created the Zionist political movement that called upon Jews to return to the historic birthplace of their nation — Eretz Yisrael.

While there were Sephardic Jewish communities in the ancient land at all times, as were settlements of European Jews, it was European Jews, because of the special circumstances of their existence, who provided the early chalutzim-pioneers who came with the conscious resolve to build a new Jewish life and, ultimately, a Jewish state. It was a brave and courageous undertaking and a profound departure from the past.

Thus was land purchased and settled and the development of a "Jewish labor" class and its accompanying institutions were developed step by step.

Farm communities came into being. Kibbutzim and moshavim sprang up. The Histadrut, the all-inclusive union centre of workers in agriculture and in the towns, was created.

Neither the Turkish regime, nor the British regime that followed, provided the essential services that the new immigrants needed. The Histadrut, therefore, became different from all trade union centres in the world. The Histadrut formed health services (Kupat Cholim), pension institutions, financial institutions (Bank Hapoalim) to finance new job-creating enterprises (construction, water supplies), cooperative agricultural and retail services, etc., etc.

The private capital that helped to build the community came also, chiefly, from European and American Jewry as did the Keren Kayemeth (land purchases) and as did the aid to establish the modern educational and scientific centres that enriched the growing community's needs for cultural and scientific knowhow.

The point that I'm trying to make is that circumstances, rather than the "brilliance" of European-American Jews placed them in the dominating position of influence and control of the early development of the grand project that resulted in the ultimate attainment of statehood.

What followed, after the birth of Israel and the massive influx of hundreds of thousands of European and Middle Eastern Jews, lies at the root of the present rift.

But that calls for another, and I hope, final presentation of the problem that worries me so much and that should, in my view, be faced up to by everyone who is dedicated to the cause of Israel's growth and continuity.

LETTERS TO THE EDITOR

Letters are welcome if they are in English no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signature.

* * *

FAKE OLYMPICS FRIENDSHIP

For two glorious weeks, ABC and CBC deluded us into believing that, through the Olympic process, the world could enjoy brotherhood, friendship and tolerance.

At the opening ceremonies, Christians, Moslems and Jews marched together, played against one another, and applauded each other's successes.

The day after the Olympics end, reality, in the form of discrimination, racial intolerance and hatred, rears its ugly head.

You report that the New York Philharmonic Orchestra cancelled its visit to Kuala Lumpur because it planned to perform Ernest Bloch's A Hebrew Rhapsody during two charity concerts in the Malasian capital.

The pro-Arab Malaysian government, where Islam is the official religion, forbids the screening, portrayal or musical presentation of work that is Jewish in origin.

Presumably, something non-semitic, such as Handel's Messiah, would be less repugnant.

Bert Raphael
Toronto

* * *

MUDDLE POWER POLITICS

The Aug. 23 statement by Bob Rae, leader of the provincial NDP in Ontario, that "The reality is that there are friends of Israel in all three political parties and to allege that one . . . can be singled out for opprobrium is nonsense," leaves a self-respecting Canadian Jew with no alternative to voting Rhinoceros.

With friends like these, who needs enemies?

Better the Vatican and Uganda than "our" demoralized ministry of external affairs, which has, since the post-Pearson purge and reorganization of the early 70s, become just another organ of appeasement, briefing all three parties on how to turn Canada from a Middle Power into a muddle power.

A. Victor Parnass
Montreal

* * *

SHYLOCK WITH TEARS

I disagree with Rabbi Bernard Baskin's Aug. 23 article headed "A comedy, but no laughing matter."

He recalls that Hume Cronyn's superb portrait of Shylock in Stratford's 1976 production of The Merchant of Venice drew nothing but roars of laughter. And he says he's going to skip John Neville's portrayal of Shakespeare's Jewish moneylender in the present Stratford season because he doubts whether the grotesque Shylock could ever get a sympathetic hearing.

Jacob Adler as Shylock

I would like to remind the rabbi that the great Yiddish theatre star, Jacob Adler, made his reputation on Broadway in 1905 in his English-language portrayal of Shylock that was so anguished and heartfelt that it drew tears from the audience.

Samuel Benson
Toronto

* * *

TRAVEL FAN LETTER

As professional writers, we thought you'd like to know that your publication is considered outstanding here — one of the best weeklies in North America.

You published a travel article of ours on March 24, 1983, and we are proud of that accomplishment.

Elaine & Robert Rosenthal
Washington, DC

* * *

PALESTINIAN "TRUE RIGHTS"?

It was amusing to read an Associated Press report in the Globe and Mail headed, "Israeli election results viewed with skepticism among Arab nations."

The report stated that Egyptian Foreign Minister Esmat Abdel-Maguid wants representation of "the true rights of the Palestinian people."

I would like to ask the minister why he, or his predecessors, never talked about these rights during the Egyptian occupation of part of the old Palestine.

He might have added that these people and their ancestors never enjoyed such rights under the Ottoman rule, the British Mandate or the Jordanian episode between 1948 and 1967.

At present, these Arabs enjoy a rather privileged status, as they do not pay taxes either in Israel or to Jordan, and generally benefit from the prosperity derived from the business and employment opportunities provided by Israel.

In fact, they have considerable autonomy, although they and the Jordanians consistently refuse to discuss the subject as provided by the Camp David agreement.

There is more in an Arab's life than belonging to yet another little self-governing entity with its own fief, its own stamps, and its own tyranny.

Herman Landau
Toronto

* * *

HONOR KFAR ETZION

Thank you for inserting my poem in your June 14 issue, entitled Kfar Etzion. You substituted my title with your heading: "Brave Youths, Families bring Tears."

I appreciate that this makes more journalese and melodramatic than poetic sense.

I do, however, think that by doing so, we deny these heroes their heroism and the meaning of their sacrificial lives. It was their spirit and courage which inspired the next generation exactly 20 years later to storm the Old City of Jerusalem and take back the Western Wall to have and to hold.

In honor of their memory, I ask you to tell your readers that the name of the place was Kfar Etzion.

Edith Rothschild
Toronto

* * *

HONOR LOUIS BLOOMFIELD

With Louis Bloomfield's untimely passing, Canada lost a great citizen, and the Jewish community of Canada lost a very respected member.

I was acquainted with Louis Bloomfield, but never fully aware of all his achievements until reading your July 26 obituary on his death in Israel at age 78.

However, I hasten to add a glaring omission from your obituary. Louis Bloomfield, along with his brother, Bernard, had been associated with the Israel Histadrut for as far back as I can remember.

The very name of Bloomfield is synonymous with the Israel Histadrut and the Canadian Association for Labor Israel.

As a matter of fact, Louis Bloomfield was treasurer of the Israel Histadrut campaign for, I think, at least the past 16 years. All receipts issued for contributions to the Histadrut were signed by Louis Bloomfield.

I think that we would be remiss if we did not add this to the many other achievements and honors attained by this man.

Hy Fogelman
Israel Histadrut Campaign
Toronto

* * *

PLAUDITS FOR RUCKER

On behalf of the Task Force on Jewish Persons with Disabilities and all those connected with it, I wish to thank you for a most enlightening and informative article which appeared in your Aug. 2 issue.

Patricia Rucker has very aptly brought to the attention of the Jewish community the aims and projects of the Task Force.

Judy Grader
Toronto

* * *

BIBLE AS HISTORY

The entire world sheds tears over the poor homeless Palestinian Arabs. It condones the terrorism, the civil war the leaders caused in Lebanon, which it blames on Israel.

Arabs even condemn nice words, just words, spoken by our politicians about Israel, just as they did when Canada wanted to move our embassy to Israel's capital.

Freedom-loving Russia, which prevents Jews from leaving, calls for a Palestinian Arab state west of the Jordan River. But no one seems to notice that freedom-loving Russia prevents the Baltic nations from having freedom, even though they once were independent sovereign nations.

Yet these Palestinian Arabs the world is so concerned about have never in history had an independent state west of the Jordan River.

In fact, until Britain created an independent Palestinian Arab state on 77% of Palestine in 1922, there had never before been such a state.

The world calls for Israel to "give back" land that is the heartland of Israel, which it calls the "West Bank," to give these Arabs a homeland, as called for by Mr. Arafat.

Arafat, and also King Hussein of Jordan, say that Jordan is Palestine, and yet both call for a Palestinian Arab state to solve the Mideast "problem."

The real problem is that the world does not read the Bible it says it believes in.

Jews for 2,000 years have prayed for a restoration of Israel. The Bible lays down the borders as promised to Jews by the Almighty, who also promised the Arabs many homelands. They have 21 now, plus 77% of the land of Israel, renamed Palestine by Roman conquerors.

There is already an all-Arab Palestinian homeland. The solution is to change its name from "Jordan" to Palestine, and let in all Arabs unwilling to live under Israeli rule.

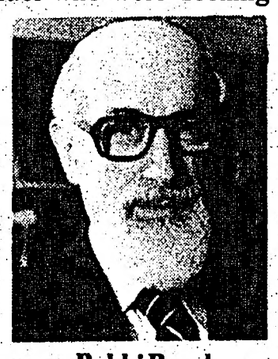
Charles Anthony
Toronto

World-National

Living Halacha

By
RABBI MOSES J. BURAK

We have been told by a group of distinguished American Jews that any amendment to the Who is a Jew law could split the unity of the Jewish people. We were also told that this attempt was being made by the religious parties in Israel who were seeking such a promise from whichever party formed the next government. The leading spokesman for this group was Theodore Mann, president of the American Jewish Congress.



Rabbi Burak

Since this issue is all about converts to Judaism and their status, it might be wise to take a look at converts, conversions, and the Catholic, broad-minded clergy who generally participate in this work. We, in the Western world, have a conversion industry, a factory for gerim. Thousands of gerim come out from this factory each year. This should make a lot of people happy.

With these thousands of new recruits, there will be so many more customers for kosher food. Thousands of new people will come to the synagogue to become members. There will be needed more siddurim, more Bibles, more tallism. Oh what happiness is in store for us!

Is all this going to happen? Take a careful look at who is operating this factory.

At the bottom are the masters of diploma mills who give the convert a piece of paper, and charge a great deal for it. It is a lucrative trade in the hands of careless and reckless individuals bent on enriching themselves, without any thought about the harmful consequences to Jews and Judaism.

At the higher levels are to be found men with good diplomas who have gone far away from normative Judaism. I recall one such gentleman who stood in opposition to Ted Mann and me when we appeared on behalf of the Orthodox merchants who, though closed on Saturday, could not be open on Sunday without facing very heavy fines. We sought relief for these merchants. Our ally was a Seven Day Adventist minister. Our opponent was Rabbi Phillip David Bookstaber, of the Temple in Harrisburg, Pa.

He denounced our brothers who objected to being closed two days of the week. They were wrong to want to be open on Sunday. Here are his words to those who wanted to be open on Sunday: "I will ask any Jewish man who advocates this, 'Have you been to the synagogue, or have you been to a church?' as I advocate to my Jewish friends to go to a church on Sunday morning if they do not go to the synagogue on the Sabbath." You can find this statement on page 38 of the stenographic report of the Public Hearing Before House Rules Committee Re: Senate Bill 405, June 24, 1959, Harrisburg, Pa. Ted Mann squirmed in anguish as he listened to these words of the reverend gentleman.

Well, now that you know what Rabbi Bookstaber stood for, what do you think about the men and women he converted to Judaism? Are they with us, or with our enemies? Again, our Toronto Beth Din has occasion to study the credentials given people by liberal thinkers. A man who came before the rabbi of his choice stated in his marriage license that he was a Christian. No problem. The generous gentleman simply drew a line through the word Christian, and wrote beneath it, "Jewish." That was his gerus.

Where is the Ted Mann who squirmed and couldn't sit still during the Bookstaber statement? Where is he now? Then he saw clearly. But today, he has been fooled. The Orthodox parties in Israel did not ask anything from the parties seeking to form the government of Israel. They asked for something entirely different. Here is what they said:

We want a referendum on the question of Who Is a Jew. Let the people vote and tell us where they stand on this matter.

The people of Israel have very decided views on this subject. A Jew is one who is born of a Jewish mother. If he was a convert, it must be done according to halacha. There's the rub, and that's why this issue had to be distorted by those who know that their papers would not be recognized. Israeli authorities subject even Orthodox conversions to considerable scrutiny. Our distinguished Gaon, Rabbi Gedalia Felder shlita, may Hashem send him a speedy recovery, was regularly asked by the Torah authorities which Orthodox credentials could be relied upon.

Israel crisis doesn't affect needy

By
JANICE ARNOLD

MONTREAL — Israel has shown the world that economic difficulties do not have to result in a serious loss of social services to those that need them or lead to an abandonment of the concept of a comprehensive welfare system.

That was the basic message of a report submitted to the recent International Conference on Social Welfare here by the Israeli delegation. The document was prepared by the National Council on Social Welfare in Israel in cooperation with the ministry of labor and social affairs.

Rather than make cuts across the board, the government has set priorities, decreasing social services to the middle class and re-emphasizing those for the lower and lower-middle classes.

As well, services for such groups as the aged and mentally handicapped have been maintained while drastic cuts have been made in such areas as manpower training.

The year 1978 was the first time in Israel's history that a real decrease in the government's budget was implemented in order to reduce what has become triple digit inflation.

However, indicators of human wellbeing, like housing density, years of schooling, infant mortality, nutrition, and possession of durable goods like cars and major appliances have improved since 1970.

Members of the Israeli delegation were: Yitzchak Brick, associate director-general of the ministry of labor and social affairs and president of the National Council on Social Welfare; Ora Donio, head of the social services department of the Jewish Agency; Sarah Meltzer, chairman of the Volunteer Centre; Sarika Harmeling, a representative of Na'amat; Florence Mitwoch, dean of the Bar-Ilan University school of social work; and Pinchas Tor, general-secretary of the National Council on Social Welfare.

A larger group of Israeli social workers attended the Symposium of the International Federation of Social Workers which preceded the conference. Many of the Israelis went on an organized tour of 10 Jewish community agencies in Montreal.

"Israel has much to contribute to the other countries," Brick told The CJN. "Israel has one of the more advanced social welfare systems of the developed countries despite all its social and economic problems and the fact that it is such a young country."

About 1,300 participants from 76 countries attended the conference whose theme was Social Welfare in a World in Crisis: Perceptions and Responsibilities.

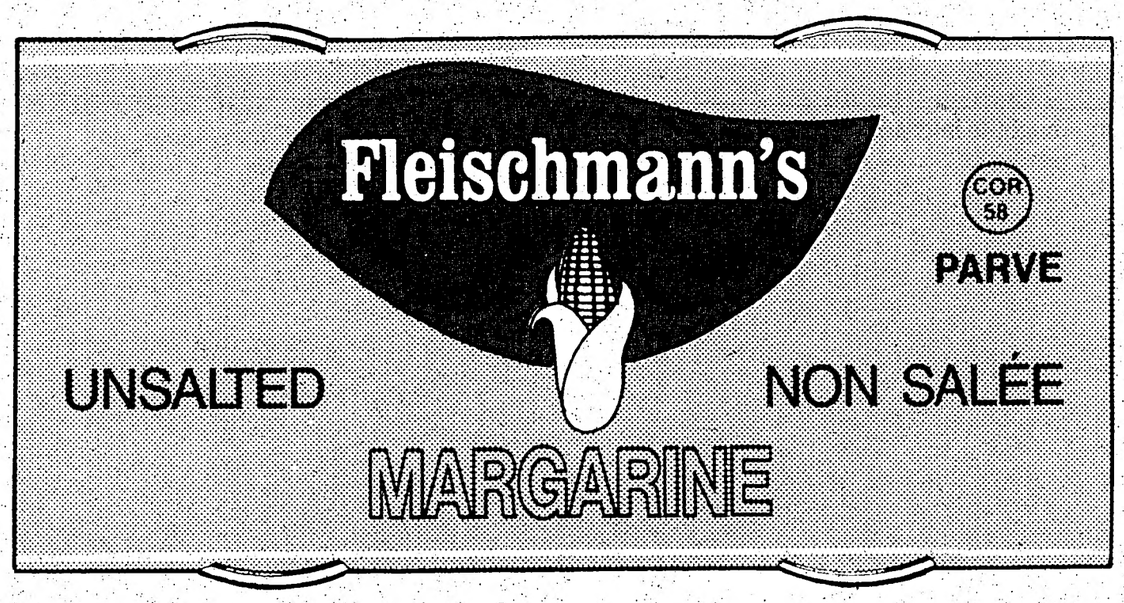
Figures included in the conference working paper bear out the basic premise of the Israeli report. Israel makes the highest military expenditures in the world, per capita, and based on territory: $1,470 U.S. per person and $314,238 per square kilometre in 1980, compared, for example, with $632 and $15,377, respectively, for the United States.

Yet, in many ways, Israel is among the leaders in the world in the wellbeing indicators. Some examples: it has the most physicians per population of almost any country; the infant mortality rate is among the lowest; life expectancy compares favorably with the Western world; the percentage of children in school is the same as in Canada; the literacy rate is 88%; and the protein supply per person is second only to that in the U.S.

Israel's gross national product per capita was less than half that of the U.S. in the year these statistics were tabulated.

The Israeli report, however, warns that the government must be very cautious in the areas it makes budget cuts in the future. It is critical of the removal of universal food subsidies for lower-income families, the hiring freeze and laying off of public sector employees.

There's nothing milchik about this margarine.



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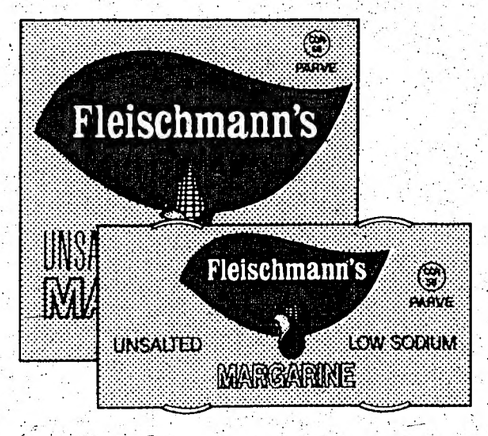

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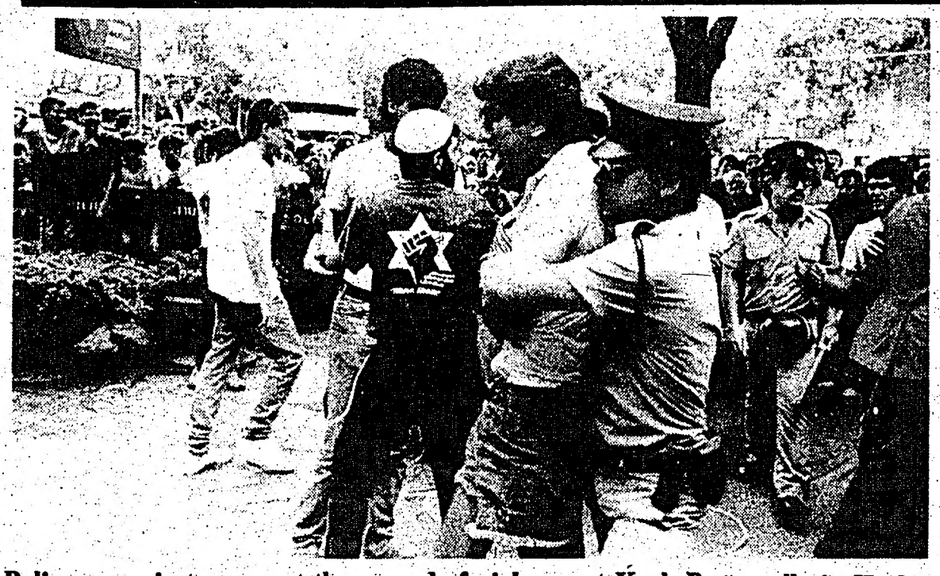

Police move in to prevent the spread of violence at Kach Party rally in Haifa. [IPPA photo]

Police bar Kahane from entering town

[Cont'd. from page 1]

police station and told to leave the area.

Kahane shouted at the police and nearby reporters: "Give me 15 policemen and we will deal with them . . . Those dogs should be gassed."

Most of the Umm El-Fahm villagers and hundreds of Jewish sympathizers had massed before the village from shortly after dawn, in preparation for Kahane's anticipated arrival. According to the Village Elder, it was the long, hot and anxious wait which caused the youngsters to clash with the police.

When the news that Kahane was halted by police some distance from the village, the villagers were jubilant. Elders clapped each other on the back, saying: "We said we would not allow him in . . . We've done it, we've done it . . . it is better than we could possible have hoped for."

Kahane was not detained, according to the police, because of his parliamentary immunity. But he was firmly told he could not enter the village because this would create a riot.

Likud MK Ehud Olmert, who is a lawyer by profession, suggested that immunity cannot apply to Kahane regarding actions or statements which are in complete contravention of the Declaration of Independence.

The immunity provision, Olmert noted, is specifically granted for a Knesset member "in the exercise of his duties as a Knesseter." Contravening the Declaration of Independence was manifestly not within this category, Olmert argued — and he urged that this is how state legal officers ought to interpret the law in future.

Kahane critics have said they may try to have him thrown out of the Knesset on the grounds that he is a racist. But in a recent interview with United Press International he rejected the label.

"A racist," he said, "is someone who says 'I'm better than you and you can never be better. I'm a rabbi who says exactly what Judaism preaches — Jew or non-Jew, our skin, blood and brains are the same.

"We have only one thing that makes us different from non-Jews and that's Torah," said Kahane.

Since Kahane's election, editors of Israeli newspapers and radio and TV programs have been troubled over how best to cover his activities. Some editors argue publicity is the best weapon. Others have called for a ban.

But his antics make him hard to ignore — and he acknowledges it.

He said that before his visit to Umm El-Fahm that it was not for a demonstration. "I'm going there as a Knesset member to see the problem up close," he told UPI. "I'm on a junket, a congressional junket to Umm El-Fahm."

Israel television reported that Kahane will leave for Washington on Sept. 9 (he holds dual Israeli-American citizenship) to try and work out details on how to make the Arabs leave Israel.

Will meet with Jewish leaders

AJC heads to East Berlin

NEW YORK —

For the second consecutive year, members of the American Jewish Committee will meet with Jewish communal leaders of East Berlin during a 2-week leadership mission to West Germany. The visit to East Berlin will take place on Sept. 10.

The East Berlin visit is being arranged by the U.S. state department and through the offices of Klaus Gysi, state secretary of religious affairs of the German Democratic Republic. The group will meet with Dr. Peter Kirchner, president of the Jewish community of East Berlin, as well as with other Jewish officials. Approximately 600 Jews are in East Germany, 300 of them in East Berlin. About 30,000 Jews live in West Germany.

The visit last year into East Berlin by a similar AJC delegation marked the first ever to East Germany by a delegation from an American Jewish communal organization, and the group learned then that the community was in need of religious articles, kosher wine, and religious books.

The AJC sent over tallisim and mezzuzoth and transported kosher wine there for Passover. The organization further arranged for shipment of Jewish books for the East Berlin Jewish community Library.

This year the AJC has also arranged for Rabbi Ernst Lorge, retired spiritual leader of Temple Beth Israel, Skokie, Ill., to officiate during High Holy Day services at the East Berlin Jewish Community Center. Rabbi Lorge, a native of Mainz, fled Germany in 1936.

In addition to their visit to East Berlin, the delegation will travel to Bonn, Hamburg, Cologne, and Munich as well as to West Berlin.

In Bonn the leaders will attend a political panel discussion with Graf Huyn, representing the Christian Democratic and Christian Socialist Unions; Petra Kelly, a founding member of the Greens; and Karsten Voigt, foreign policy spokesman for the Social Democratic Party in the Bundestag.

The AJC members also will meet with the American and Israeli ambassadors to the Federal Republic of Germany.

In Munich, the group will be dinner guests of Dr. Franz Joseph Strauss, minister-president of the State of Bavaria. The stopover in Munich includes an excursion to Dachau, where a special memorial service will be held for Jews who died in the Holocaust.

Religious school fees ruled as tax deductible

TORONTO —

Fees paid to private religious schools qualify as an income tax deduction if the schools are true charitable organizations and raise funds in the same ways as synagogues and churches, a federal court judge last week ruled in a landmark decision.

The ruling could affect parents of about 120,000 students in Canada who attend private schools with "some" religious teaching.

It overturns a 1975 Revenue Canada ruling that grants a small tax deduction for fees covering only a portion of the school day devoted exclusively to religion.

Justice Francis Muldoon ruled that Lyle McBurney of Toronto, head of the Ontario Association of Alternative and Independent Schools, should be allowed to claim $4,800 in tax deductions which had been disallowed by Revenue Canada for the years 1976 and 1977 when his four children had attended Christian schools.

Muldoon ruled that the schools raised funds like synagogues and churches and were true charitable organizations. All payments made to them therefore were legitimate gifts and could be deducted from taxable income as charitable donations.

He further ruled that the religious teaching at these schools could not be separated from the teaching of secular subjects, because "Christian thought, perceptions, values . . . permeate the entire educational formation of the young people enrolled."

Law restrictive

[Cont'd. from page 1]

counsel of the Canadian Civil Liberties Association, said broader laws would restrict freedom of speech. They would leave individuals, the media and legitimate protest groups open to unfair criminal prosecution, he said.

Borovoy asked whether the rights of innocent people should be risked for the sake of prosecuting the "lunatic fringe."

But in his speech, McMurtry quoted from a report of a tribunal appointed under the Canadian Human Rights Act, which asked "whether individuals in Canada are any more rational than those Germans affected by the comparable rantings of Adolf Hitler and his supporters.

"The successes of modern advertising, the triumphs of imprudent propaganda such as Hitler's, have qualified sharply our belief in the rationality of man," the report said.

We act irresponsibly if we ignore the way in which emotion can drive reason from the field."

Unity govt. okayed as haggling ends

[Cont'd. from page 1]

List for Peace, a tiny Arab-Jewish faction which advocates the creation of a Palestinian state under the authority of the PLO.

Late last week, after being granted a 21-day extension from Herzog to negotiate the formation of a government, Peres reached the conclusion that his task would be hopeless unless Likud was part of any deal.

Tami, the Sephardic religious faction that had brought down Shamir last spring in a vote of no confidence, informed the Alignment it would not back Peres in his quest to establish a coalition.

With Tami in his camp, and with the Communists and the Progressive List for Peace passively participating, Peres could have conceivably set up a government consisting of 61 seats.

* * *

The situation which appears to have developed is the result of tough horse trading, the issue of the rotating primeministership notwithstanding.

The Alignment and Likud had no real trouble agreeing on drastic austerity measures to combat the inflation-ridden economy and on the need for a speedy Israeli withdrawal from Lebanon.

But Peres and Shamir had difficulty on two separate but ultimately related issues: peace talks with Jordan and Jewish settlements on the West Bank.

Peres insisted on a non-conditional invitation to King Hussein to enter into negotiations, but Shamir stuck to his position that talks should be based on the 1978 Camp David Accords (to which Jordan was not a party).

The compromise they worked out is yet to be revealed in its entirety.

On establishing new settlements, Peres wanted a two-thirds cabinet majority, while Shamir sought a simple majority.

What blueprint will emerge is debatable at this juncture.

Observers generally believe that the national unity government will have no easy time in formulating policy, given the ideological differences between Likud and the Alignment. Paralysis and recrimination may ensue.

Meanwhile, the new agreement has reportedly triggered discontent in the ranks of each bloc.

Mapam, the Labor Party's junior partner in the Alignment, is concerned that Peres has badly compromised Labor's platform. Yossi Sarid, a left-wing member of Labor, was quoted as saying that it "is no longer fulfilling its job as the carrier of socialist ideas."

Shamir's ultra nationalist allies, particularly in Tehiya, cannot be pleased with a watered-down policy vis-a-vis the settlements of the eventual status of the West Bank.

The period of uncertainty which Israel entered in the wake of the summer election is far from over.

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Organizations and People

What's New

By
MIRIAM HERMAN

HOLIDAY DEADLINES

With the High Holidays coming up, please note the deadline for the Rosh Hashanah issue will be Tuesday, Sept. 18, at noon. I will be at my desk Monday, Sept. 17, all day and Tuesday, the 18th to noon, to receive your calls.

The deadline for the Oct. 4, issue will be Friday, Sept. 21, at noon, and I will be here Thursday, Sept. 20, all day, and Friday, the 21st, to noon.

AISH HATORAH LECTURES

Aish Hatorah, an adventure in Jewish learning, invites the community to two special programs when guest lecturer, **Rabbi J. Immanuel Schochet**, will be speaking on Neshama — The Soul: Philosophical and Mystical Dimensions of the Inner Self. Part I is scheduled for Wednesday, Sept. 12, and Part II on Sept. 19. Both programs start at 8.30 p.m. at 2919 Bathurst St. (northeast corner of Coldstream). For more information, call 783-6195.

BAIS MEDRASH N'SIV OLAM

Bais Medrash N'siv Olam announces the resumption of classes as of Sept. 5.

This is the schedule of classes — Sundays, 9.30-10.30 a.m., Halacha (men); Mondays, 7.15-8.15 p.m., Halacha for Chassanim, and 8.30-9.30 p.m. Mishnayos (men); Tuesdays, 9-10 p.m. Halacha (women); Wednesdays, 8.30-10 p.m., Yoreh Deah (men), and Thursdays, 8-9 p.m., men's Talmud class.

Rabbi Reuven Silver

All classes are given by **Rabbi Reuven Silver** at the Bais Medrash, 60 Marathon Cres., Willowdale. There is no charge. For further information, call 223-8599.

FASHIONS AND LUNCH

A fall fashion show and lunch at Kathy Jean's, 243 Eglinton Ave. W. (at Oriole Parkway) is being sponsored by Rishon Chapter of Hadassah-WIZO on Tuesday, Sept. 11, from 12.30-3 p.m. For tickets and information, call **Alice Sugarman** at 483-1529.

McMASTER JEWISH STUDENTS

McMaster Jewish Students Association-Hillel is off to a booming start. The opening kosher deli lunch is set for Thursday, Sept. 13 from 11.30 a.m. to 1.30 p.m. in the Commons Building, B103, and a barbecue is planned for Sept. 16. For further information, contact **Ricky Adler** at 525-9990 or **Billy Klein** at 627-0358 in Hamilton.

A NEW THEATRE ENSEMBLE

Are you interested in theatre? Jewish theatre? A new theatre ensemble is being formed in cooperation with the Toronto Jewish Cultural Council. Workshop classes are planned for the fall. Call 635-2883, ext. 154, for further information.

SISTERHOOD MEETING

Beth David B'nai Israel Beth Am Sisterhood invites you to a general meeting on Tuesday, Sept. 11, at 8.15 p.m. at the synagogue, 55 Yeomans Rd. **Stephen Speisman** will speak on Jews in Northern Ontario — The Yonge St. Line. Refreshments will be served and the gift shop will be open for holiday shopping. Guests are welcome.

SHALOM VILLAGE HAMILTON

Special programs during the last two weeks of September at Shalom Village in Hamilton include—

Monday, Sept. 17 — Special craft group with **Carol Smith** begins at 2 p.m.

Tuesday, Sept. 18 — **Trudy Deys** returns after her summer absence with new and interesting ideas for the regular craft program. That's at 2 p.m.

Wednesday, Sept. 19 — The multicultural program with a trip by film through India with first class guides from India itself, at 2 p.m. .... And at 7.30 p.m. with the multicultural group will perform traditional dances and songs from India.

Sunday, Sept. 23 — Simcha Sunday for residents with birthdays in September with entertainment by **Dr. Shaffir** and **Dr. Levitt** playing the guitar and singing, plus refreshments and celebration, at 2 p.m.

Tuesday, Sept. 25 — **Morris Silbert** of Toronto will present a slide presentation of his recent trip to Denmark, Norway and Sweden, at 1.30 p.m.

Each Sunday, the Garden Lounge is open for lunch for residents and their guests from 11.30 a.m. to 2 p.m.

On Friday evenings, resident **Willie Braunstein** conducts an Oneg Shabbat.

For information on these and other programs, call Shalom Village at 528-5377 in Hamilton.

WHITE ELEPHANT SALE

The Women's Auxiliary Gift Shop of Baycrest Centre, 3560 Bathurst St., is having a white elephant sale on Tuesday, Sept. 11, from 9.30 a.m. to 3.30 p.m. On sale will be an assortment of china cups, saucers, hand crafted pottery, silver cutlery, vases, jewelry boxes and other items.

BEREAVED FAMILIES PROGRAM

More details have come in about Jewish Family & Child Service's program for bereaved families. It is called Project Emunah and has been created to help families deal with death, from a Jewish perspective, in a non-judgmental environment. Participants will learn how to explore and come to terms with the complicated and often frightening emotions which surround death.

This program is open to anyone who has ever experienced this tragedy in their lives and would like to learn how to cope more effectively. Psychological, as well as religious and spiritual insights that may enhance or prove more helpful than the ones now being used will be explored.

The group will meet at 4600 Bathurst St., 6th floor, from 7.30-9 p.m. for eight consecutive weeks, beginning Thursday, Sept. 6. There is no fee for this program. To register, call 638-7800, ext. 244, or **Rabbi Moshe Stern** at 787-1631.

BOROCHOV BRANCH 124, LZA

The Borochov Branch 124, Labor Zionist Alliance, invites all members with their wives to the opening meeting of the 1984-85 season on Saturday, Sept. 15, at 8.30 p.m. at 14 Viewmount Ave. in the Borochov Branch 124 auditorium.

Ben Kayfetz, of the Joint Community Relations Committee of the Canadian Jewish Congress, will be the guest speaker. Singer **Sara Hertzberg** and pianist **Ada Lewis** will entertain. Refreshments will be served.

NCJW PROGRAMS

The National Council of Jewish Women, Toronto Section, is now accepting registration for its Effective Parenting program to begin in October. This course will be held Wednesday mornings and Monday evenings and the cost is $35 per person and/or $60 per couple (Monday evenings only) for eight sessions.

Registration is also being accepted for Enjoying Your Toddler I (9 to 14 months), Enjoying Your Toddler II (15-21 months), and Enjoying Your Toddler III (22 months to 2-1/2 years), to begin in October. The fee is $35 for 10 sessions.

For further information and registration, call 633-5100 (voice or TTY).

PARENTS OF ASTHMATIC CHILDREN

Parents of Asthmatic Children of Southern Ontario will be holding a general meeting on Monday, Sept. 10, at 8 p.m. at the Ontario Crippled Children's Centre, 350 Rumsey Rd. The group will be discussing how to get effective medical care. For further information, call 881-8416 or 292-6335. New members are welcome.

CHAVIVA HOSEK TO SPEAK

At Holy Blossom Temple Sisterhood's opening luncheon and general meeting on Tuesday, Sept. 11, **Chaviva Hosek**, president of the National Action Committee on the Status of Women, will discuss Women's Involvement in Politics over the last 15 Years and Their Progress. Ms. Hosek is a member of the Governing Council, University of Toronto, and is interested in literature, women's issues and human rights.

Charge for Sisterhood members is $9 and for non-members, $10. Everyone is welcome. Please note that the meeting begins with the speaker at 11.30 a.m., followed by the luncheon. It takes place in the Philip Smith Hall.

THYROID FOUNDATION

Dr. Robert Volpe, physician-in-chief at Wellesley Hospital, will be the guest speaker at a meeting of the Metropolitan Toronto Chapter of the Thyroid Foundation of Canada on Sept. 15. His topic will be Immunology of Thyroid Disease. The time is 2 p.m. at Sunnybrook Medical Centre lecture theatre, 2075 Bayview Ave. Everyone is welcome. Admission is free and refreshments will be served.

ELDERLY WIDOWS GROUP

The Wagman Centre Self-Help Widows program which provides an opportunity for emotional support for the recently bereaved through one-to-one contact with another widow and/or group meetings, has a newly formed group of elderly widows, 70 years of age and over. It will be coordinated by the leaders **Min Clairman**, **Beulah Ludzki**, **Toby Warsh** and **Mickey Zimmerman**, who will extend a warm welcome at the group meetings every second Monday from 1.30-3 p.m. in Rooms A and B of the Wagman Centre.

This supportive service is non-sectarian, free of charge and open to women 70 and over, widowed less than two years. The new group is an addition to the two already existing self-help groups, for widows 55-70 years of age and widowers 55 and over.

For further information, call the centre at 789-5131, ext. 410, Monday through Friday from 9 a.m. to 5 p.m.

THE CHILDREN'S BOOK STORE

Please note there is a correction in the date of The Children's Book Store 10th anniversary celebrations. The correct date is Sunday, Sept. 23, when owners **Judy and Hy Sarick** are having all-day festivities with **Sharon, Lois and Bram**, The Whole Loaf Theatre and the Inner City Angels. The store is located at 604 Markham St. (in Mirvish Village).

WINNIPEG'S VAAD DINNER

Winnipeg's Vaad Dinner on Monday, Sept. 17, features actor **Robert Clary** as guest speaker. **David Diamond** is dinner chairman. Dinner is called for 6.30 p.m.

SINGALONG WITH SANDY

Sandy Offenheim will discuss songs and their uses with mothers while the children are at story corner, then the children will rejoin the group for a mother-tot singalong at Victoria Village Public Library, 184 Sloane Ave. (south of Lawrence Ave. E.) on Friday, Sept. 14, from 10-11.45 a.m. Please preregister. This program is free of charge.

DYSAUTONOMIA'S FUND RAISER

The Toronto Chapter of Dysautonomia Foundation, Inc. is holding its 3rd annual tea and fashion show on Thursday, Sept. 20, from 1-5 p.m.

The Dysautonomia Foundation is a non-profit organization supporting medical research in familial dysautonomia, a rare congenital disease which afflicts primarily Jewish children. Proceeds from the tea will go to medical research.

All members and friends are invited to attend this fashionable fund raiser. For further information and details, contact **Bertha Lapidus**, tea convenor, at 663-7029 or **Bertha Dermer**, president, at 636-7924 or 636-4971.

YOUTH EMPLOYMENT SERVICE

North York YMCA's Youth Employment Service (YES), is a free service to young people and employers. It provides employment counseling and job placement to young people 15-24 years of age. It also arranges subsidized on-the-job training for employers. For information call 746-3992.

OZROWER MEMORIAL SERVICE

The Ozrower Mutual Benefit Society memorial service takes place Sunday, Sept. 9, at 12 noon at Mt. Sinai Cemetery, 986 Wilson Ave. in the Ozrower section. **Cantor Charles Heller** will officiate.

FASHION HONORS FORD

The fashion industry of Toronto praised Derek Ford, 3rd from right, vice-president of Town and Country Shops, at a State of Israel Bonds dinner-dance held in his honor. With him from left are Nathan Gold, tribute chairman; Alex Grossman, Toronto general campaign chairman; Jack Schwartz, Fashion Division associate chairman; entertainer Judy Steel; Alex Richman and Chris Kuzik, Fashion Division associate chairmen. [Rosalie Favell photo]

FRAT CHECK

At a recent meeting of the Rokeah Chapter, Rho Pi Phi Pharmaceutical Fraternity, Lou Sher, Rokeah Chapter chancellor, presented a check for the school of pharmacy at the Hebrew University of Jerusalem to Prof. Raphael Israeli, Hebrew U. From left are Ben Golinsky, 1st vice-chancellor; Vivian Maxwell, 3rd vice-chancellor and program chairman; Sher, Israeli, Jack Jacobson, Ontario director of Canadian Friends of the Hebrew University, and Boris Mirsky, the fraternity's treasurer. The Rokeah Chapter is honoring all past chancellors and past presidents at a dinner Sept. 16 at Pride of Israel Temple, in conjunction with State of Israel Bonds.

at the jcc

On Sunday, Sept. 9, the northern branch of the Jewish Community Centre, 4588 Bathurst St., is holding an Olympian version of its annual open house and registration day. Activities will begin with at 8.30 a.m. and run all day. Celebrities will include Care Bears' Getalong Gang and Canadian athletes returned from Los Angeles, complete with autograph and photo session.

Meet the staff, see the facilities and participate in a multitude of cultural, educational and recreational activities such as a 10km run, aerobics, blood pressure check, game booths, swimming, track clinic, tour behind the scenes at the Leah Posluns Theatre, and the Koffler Centre galleries and studios and much more, plus raffles, prizes and surprises.

The Chai International Folk Dancers, Good Age Club of the JCC, are accepting performances for their fall/winter schedule. Program offers Israeli dance, dances of different nationalities and audience participation.

[Cont'd. on page 15]

Organizations and People

What's New

[Cont'd. from page 14]

For further information, contact **Teme Kernerman**, dance department, JCC, at 636-1880, ext. 339.

Audition appointments for dance performance groups for male and female dancers are now being accepted. The Nirkoda Israeli Dance Co. is open to dancers 20 years of age or older. Experience in modern and ballet techniques is desired. Folkdancing background is helpful. The Neurim Israeli Dancers has openings for teen dancers 14-19 years of age. All interested dancers should contact the dance department at 636-1880, by Sept. 18.

The lunchtime film series, from the CBC Hand and Eye series, is showing Glorious Mud on Tuesday, Sept. 11, from 12 noon to 1 p.m. It features treasures from the past and new works done by artists.

The North-East Couples Over 40 group is meeting on Sunday, Sept. 9, at 8 p.m. at the northern JCC, Room 221. **Clive Cannon** will discuss Stress Management in the Home and Workplace. All new couples are welcome. For information, call **Susan Levine** at the NE office at 889-0813.

The North-East Women Over 40 group meets Wednesday, Sept. 12, at 8 p.m. at the northern JCC. For details, call Susan Levine at the NE office.

singles

HOLIDAY DEADLINES

With the High Holidays coming up, please note that the deadline for the Rosh Hashanah issue will be Tuesday, Sept. 18, at noon. I will be at my desk Monday, Sept. 17, all day, and Tuesday, the 18th, to receive your calls.

The deadline for the Oct. 4, issue will be Friday, Sept. 21, at noon, and I will be here Thursday, Sept. 20, all day and Friday, the 21st, to noon.

The **JCC Singles 40+** group resumes its Monday evening Coffee House series on Sept. 10. Opening program will feature a wine and cheese party and the selection of the group's planning committee. Participation is open to Jewish singles by choice or chance. There is a $2 charge for this opening program. Evening begins at 8 in the 2nd floor lounge of the northern branch of the Jewish Community Centre, 4588 Bathurst St. For further information, call the JCC at 636-1880, ext. 332, or **Doris** at 636-1687.

Pioneer Women Na'amat's newest singles chapter (women 20s and 30s) meets next on Thursday, Sept. 13, at 8 p.m. at 33 Elmhurst Ave., Apt. 1802, Willowdale (Sheppard-Yonge area). **Dorothy Matheson** of Colours will demonstrate how to take the guesswork out of your fashion and cosmetic purchases. New members are welcome. For information, call 636-5425 days or 633-2379 evenings and weekends.

Solelim is going on a hike on Sunday, Sept. 9. Meet at 11 a.m. at Temple Sinai, 210 Wilson Ave. Bring or buy your lunch. Carpools will be arranged. Contact **Jeffrey** at 783-3019 or **Susan** at 638-0920.

The **Bloor JCC Single Parents Group** is sponsoring a house party, a casual evening of conversation on Thursday, Sept. 6, at 8 p.m. Refreshments will be available. Call **Sam Lipper** at 964-8381 for details.

There is a Jewish singles party on Thursday, Sept. 6, at 8 p.m. at Heaven, 88 Bloor St. E. Admission is $5.

The **JCC Singles 25-35** years invite you to a Summer's End Barbecue on Saturday, Sept. 8, at 7.30 p.m. at the JCC Northern branch. Meet at the outdoor pool by the parking lot. Admission is $4 for JCC members (with cards), and $5 for non-members. Call **Ruth Goodman** at 636-1880, any Wednesday for information .... If you have any program ideas and would like to join the group's planning and programming committee, call Ruth Goodman.

Join **Club Kinneret** for a new 10-pin bowling league every second Sunday at 4 p.m. starting Sept. 9 at Playtime Bowling (Dufferin-Lawrence area). Note — register at 3.45 on Sept. 9. There will be two divisions, one for ages 20-29 and one for ages 30-40. Registration fee is $5. Limited enrolment is available in each division. For enrolment and further information, contact **Stan Glass** at 638-0747 or 593-0600 days or **Aaron** at 221-5855.

Total Living Mature Singles group is having a summer finale dance on Saturday, Sept. 8, at 8.30 p.m. at Earl Bales Community Centre featuring **Norm Derrin**'s orchestra. There will be prizes and refreshments will be available. Everyone is welcome. Charge is $4 for members and $5 for non-members.

Jewish Singles High Holiday Registry, co-sponsored by **Jewish Singles Project Connect** and **Chai**, invites singles to share their High Holiday meal with others or host or guest (host homes are especially needed). Call 731-4600 mornings to register. There is no charge.

Reserve Sunday, Sept. 16, for a New to Toronto But You Don't Have To Be evening of singles information, wine and cheese and mingle for those wishing to know more about the city or meet those new to the city. It takes place at 8 p.m. at the northern JCC, 4588 Bathurst St. in the Teen Lounge. This is co-sponsored by **Jewish Singles Project Connect, Holy Blossom Temple Single/Single Parents, JCC Singles 25-35** years, and **Jewish Union Book Club**. For information, call 731-4600 mornings.

North-East Jewish Single Parents group invites you to a house party Saturday, Sept. 8, at 8.30 p.m. Enjoy a relaxing and social evening with good friends. Charge is $3 for members and $5 for non-members. For location and information, call **Susan Levine** at the NE office at 889-0813.

Registration is now being accepted for Jewish Singles Project Connect's fall support groups. **Widowed-Connect**, a self-support group for recently widowed Jewish men and women under 55 provides emotional support and sharing during the difficult grieving process. There will be six Monday evening sessions from Oct. 15-Nov. 19 at 8-10 p.m. at Shaarei Shomayim Synagogue. Fee is $15 non-refundable .... **Re-Connect**, a life skills self-help group for recently separated or divorced Jewish women, encourages self growth in an atmosphere of mutual sharing and support. Eight Tuesday evening sessions will run from Oct. 16-Dec. 4, from 7.30-10 p.m. at the northern JCC. Cost is $20 non-refundable. Pre-registration is a must. For more information and registration, call 731-4600 mornings.

A reminder that **Holy Blossom Temple Single/Single Parents** group's 1984-85 executive installation and membership lunch takes place Sunday, Sept. 9, at 12 noon at Hotel Triumph Sheraton (Keele and Wilson). Guest speaker and installing officer will be **Rabbi Elyse Goldstein**, who will talk on Singles and the Synagogue — Do They Fit? Charge is $6.50 for 1984-85 paid up members (if you bring a guest who joins the group, lunch will be free of charge to you) and $12 for non-members. Membership is $20 and you can join at the door.

Officials of the Israel Aliyah Centre's settlement desk hope to organize, for the first time, a group (garin) for singles interested in moving together to one of Israel's community villages or larger settlements. Joining a garin can provide the potential immigrant with a support system and a network of friends that otherwise wouldn't be there. The singles garin will be open to anyone who wants to join, be they religious or non-religious, just out of college or older. Information about plans for the new garin is available through **Harry Wolle** at the Israel Aliyah Centre in Toronto at 665-7772.

On Tuesday, Sept. 11, there is an End of Summer party at Rooneys, 2 Rosehill Ave. (two blocks south of St. Clair at Yonge). Door prize is a dinner for two at Le Connaisseur, Restaurant. This is for ages 22-37. The time is 8 p.m. and the cover charge is $5.

* * *

ISRAELI NEWS ANCHORMAN

Chaim Yavin, anchorman of Israel's nightly National Television News program and producer of the weekly news show Second Look, will be the guest speaker at the State of Israel Bonds tribute dinner in honor of **Nathan Hurwich** on Sunday, Sept. 16, at 6.30 p.m. at Beth Tzedec Synagogue.

Chaim Yavin

Yavin was born in Germany in 1932 and brought to Palestine as an infant. Raised in Haifa, he did army service in the Nahal Corps as a medic. During the Six Day War he served as a radio correspondent for Kol Yisrael.

He spent three years as Kol Yisrael and Israeli television correspondent in New York covering U.S. news, and since 1974 has been employed in senior positions with Israel Television News. He has also produced a series of documentaries including a study of the identity of American Jewry.

For information about the tribute dinner, call **Dayle Rakowsky** at the Israel Bond office at 789-3351.

A 100TH BIRTHDAY

Surrounded by family and friends **Marjem Zweibel** celebrated her 100th birthday at Baycrest Centre where she has been a resident for the past two years.

Born in Romania on Aug. 20, 1884, Mrs. Zweibel married and lived with her husband **Elik** in Berlin. He died in Buchenwald and she lived underground in Berlin for 4½ years. In August 1945, Mrs. Zweibel joined two of her daughters in England and came with them to Canada three years later.

Mrs. Zweibel has three children, **Gina Burns** who lives in London, Ont., **Edith Rosen** and **Tina Patton** of Toronto, four grandchildren and 10 great-grandchildren all living in Canada. She is seen in the photograph at the family party with her youngest greatgrandchild, **Daniel**.

Marjem Zweibel and Daniel

for seniors

HOLIDAY DEADLINES

With the High Holidays coming up, please note that the deadline for the Rosh Hashanah issue will be Tuesday, Sept. 18, at noon. I will be at my desk Monday, Sept. 17, all day and Tuesday, the 18th, to noon to receive your calls.

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Shaarei Shomayim Friendship Club's new art appreciation program series run by artist **Alec Darrel** begins Monday, Sept. 10, at 1 p.m. The subject will focus on films, museums, travelogues and galleries. Refreshments will be served .... Ongoing programs include dancer-size aerobics with music on Mondays at 10 a.m. and Thursdays at 10.30 a.m.; oil painting on Thursdays from 1-3 p.m. and games day on Wednesdays from 1.30-3.30 p.m. with Rummikub, mah-jongg and such. Information about folkdancing will be available after the High Holidays.

Workmen's Circle Social Club 60+ meets on Tuesday, Sept. 11, at 12 noon at 471 Lawrence Ave. W. for lunch and entertainment. Also, there will be signing up for the Miami trip, so if you are interested, be sure to come to the meeting. For information, call **Shirley Grotell** at 222-7727.

Beth Emeth Friendship Club is having a general meeting on Sunday, Sept. 9, at 1.30 at the synagogue, 100 Elder St. Come and have an enjoyable afternoon. Refreshments will be served. Registration for new fall programs will be discussed. For information, contact **Carl Pasternak** at 633-2997.

Thursday, Sept. 13, is the date of the **Forest Hill Library Friendship Club** annual tea and bake and gift sale. The bake sale opens at 12 noon and the guest speaker, **Mary McGrath** of the Toronto Star, at 1.30. The cost of $1 includes tea and lecture. Admission is free to gift and bake sale.

The **North York Seniors Centre**, 1 Empress Ave., Willowdale, has established a ceramics program. Classes will concentrate on techniques such as painting, glazing, surface enrichment, shaping, and decorating, at both basic and intermediate levels. For information, call 226-5614.

Club Chaverim meets on Mondays at Beth Tikvah Synagogue, 3080 Bayview Ave. The program on Sept. 10 at 1.30 p.m. will be a presentation of Cantorial Music of the High Holidays by **Cantor Efraim Sapir.**

At the **Holy Blossom Temple Alumni** meeting on Wednesday, Sept. 12, **Rabbi Dow Marmur** will talk about Impressions of Jewish Toronto — A Year After My Arrival. That's at 1.30 p.m.

The drop-in centre of the **Senior Citizens Club of the Labor Zionist Alliance** is open daily from 10 a.m. to 4 p.m. at 272 Codsell Ave., where members play cards, checkers and dominos and/or enjoy a coffee and refreshments .... The chess club is active every day under the chairmanship of **Benny Piotrokowsky** .... You can register now for the Miami trip every Tuesday morning from 10-12 noon or call **Belle Naiman** at 633-5841 or **Libby Ravka** at 782-2059 .... Everyone is welcome to join the literary circle on Tuesdays from 10 a.m. to noon. Chairman of the circle is **Nehemia Knobel**.

The **Wagman Centre** Creative Arts Sesqui Banner won third prize in the historical category in Toronto's Sesquicentennial banner competition. The banner was on display during the CNE at the arts and crafts centre.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., is holding a public affairs forum on Wednesday, Sept. 12, entitled New Health Act — How Will It Affect Our Services? Guest panelists are **Gail Donner**, executive director, Registered Nurses Association of Ontario; **Dr. William E. Goodman**, vice-president, Association of Independent Physicians of Ontario; **Darwin Kealey**, assistant deputy minister, Community Liaison and Corporate Resources; and **Dr. Michael Rachlis**, director of Ontario Health Coalition. The time is 1.30 p.m. Admission is free and program is open to the community.

The Sunday afternoon program on Sept. 9 presents **Noam Eisen** who will provide music with the Eisen-Eisen Group along with vocalist **Fern Dworkin.** It takes place at 2 p.m. Fee is $1 for members and $1.50 for non-members.

A 10-session course on Current Affairs, in cooperation with Humber College, starts on Tuesday, Sept. 18 and runs to Nov. 20 at 9.30-11.30 a.m. This course, which is a Lifelong Learning Institute (LLI) program consists of a background review, followed by discussion and will focus on topics such as the Canadian and U.S. elections, the U.S., Soviet and Chinese triangular relationship, the Middle East, and any issues raised by the audience or media. Charge is $7 for seniors and $12 for others. Call 225-2112 for information.

BB ENLIGHTENED

Former CBS News correspondent Robert Mayer Evans, centre, enlightened members of Yorkdale Lodge B'nai B'rith at a tribute committee dinner when he discussed the platforms of political parties in Israel and what should be expected from the next government. With him, from left, are Michael Rosenberg, Israel Bond chairman; Alex Grossman, Israel Bonds general campaign chairman; Charles Robinson, honoree for the event; Frank Wilson, president Toronto Regional Council of B'nai B'rith; Joseph Factor, president Yorkdale Lodge and James Graff, Israel Bond co-chairman.

Organizations and People

About People

HEBREW U. SCIENTIST

Itzchak Parnas, dean of the faculty of natural sciences and mathematics at the Hebrew University of Jerusalem, will be the guest speaker at the next luncheon meeting of the Toronto Young Leadership division of Canadian Friends of the Hebrew University. He will speak on Why is Israeli Science Different? at 12.15 p.m. Wednesday, Sept. 12, at the Primrose Club. His talk will be an unusual insight into practical applications of Israeli science, such as its use in industry and the military, that are less common on the Canadian scene.

Itzchak Parnas

That evening, Dr. Parnas will be guest of honor at a reception hosted by Canadian Friends' national president, **Dr. Gerald Halbert** and his wife **Tootsie**, in their home.

LINE & BALLROOM DANCING

The line and ballroom dancing at Earl Bales Seniors Place is now in full swing. Come out on Wednesday evenings from 7.30-9.30 and have an enjoyable evening with **Ada Goldblatt**. There is no charge. Earl Bales Seniors Place is located in Earl Bales Park at Bathurst and Sheppard.

BETH TZEDEC YOUTH

On Thursday, Sept. 6, at 7.30 p.m., the Beth Tzedec youth department is having an open house. This program will enable you to meet the activity leaders and hear about exciting activities available for youth this year at Beth Tzedec. Join in for a pleasant and enjoyable evening. Refreshments will be served.

HONEY FROM ISRAEL

Sweeten your new year with honey from Israel sold by Club Dayan Pioneer Women Na'amat. This superb quality apple blossom honey comes in hand-painted stained glass jars which are a collectors item. Order yours now. This is great for your home or as a gift. A 250g jar costs $11.95. Call 783-5353 (Forest Hill area), or 445-5056 (Bayview) or 889-9318 (Thornhill).

ISRAEL CANCER RESEARCH FUND

ICRF—Young Associates of the Israel Cancer Research Fund invites you to a membership evening on Thursday, Sept. 6, at 8 p.m. at the home of **Charlotte and Lewis Steinberg**, 94 Forest Heights Blvd. Guest speaker will be **Dr. Ami Klein**, senior visiting scientist at Sunnybrook Medical Centre. RSVP by calling 783-9630 from 9 a.m. to 1 p.m.

NCJW WOMEN 45+

Come to Council House, 4700 Bathurst St., on Wednesday, Sept. 12, at 1 p.m. and become a member of a new branch of the National Council of Jewish Women, Toronto Section, which is being formed for women in the 45+ age range. Find out more about the organization and stimulating programs.

There is also a 60+ branch which meets Tuesday afternoons at Council House.

For information about this new group, call Council House at 633-5100 or **Lorraine** at 881-0113.

FITNESS CENTRE

The Garnet A. Williams Fitness Centre is a non-profit organization which offers programs and special events to the people of Vaughan, Richmond Hill and North York. Among the programs starting in September are co-ed basketball, volleyball, badminton and fitness classes as well as a runner's club and clinic. They all take place at the Garnet A. Williams Community Centre, 501 Clark Ave. Thornhill. The number is 881-6580.

BONDS SPEAKER

On behalf of State of Israel Bonds, William Kory, 2nd from right, an authority on the Mideast and international affairs, addressed a reception on the political situation in Israel. The occasion precedes a tribute dinner to be held in honor of Nathan Hurwich, 3rd from right, at Beth Tzedec, Sunday, Sept. 16. Also in the picture are, from left, Donald Carr, tribute chairman; hosts Irving and Toddy Granovsky; and Marilyn Light, Israel Bond chairman.

PARTISAN SCHOLARSHIP

An inaugural meeting of the Lithuanian Branch of the Partisans and Resistance Fighters Division, the Chaim Herzog Presidential Scholarships for Veterans in Israel ORT project, was held at the home of David Smuschkowitz, chairman. More than 30 persons attended the meeting which was opened by prayers led by Cantor Louis Danto. Addresses were delivered by Sam Pasternak, Toronto Post Commander, Jewish War Veterans of Canada and by Alec Caspi, the project's special consultant and world liaison officer of the Jewish War Veterans of Canada. The scholarships being established by this group will assure that the children of their comrades, who are veterans of the Israel Defence Forces, will receive the benefits of ORT's technological skills training. From left to right are the host David Smuschkowitz, Abe Geller [seated], Peter Smuschkowicz and cantor Danto.

Beth Jacob V'Anshe Drildz Synagogue

147 Overbrook Place, Downsview
638-5955

Dr. Moses J. Burak, Rabbi — Robert Rosen, President

Cantor Weiner

HIGH HOLY DAY SERVICES

Rosh Hashanah Sept. 27 & 28
Kol Nidre & Yom Kipper Oct. 5 & 6

will be conducted by
Cantor Chaim Dov Weiner from Israel and Rabbi Dr. Moses Burak, Spiritual leader.

Ticket sales Monday–Thursday, 7:30 p.m. – 9 p.m.
Sunday, 9:30 a.m. – 12 noon

NEW MEMBERS WELCOME

AVENUE ROAD BOYS SPORTS CLUB

PLAY HOCKEY

Completely Supervised
Non-Contact House League
at Baycrest Arena

AGES: 5 to 16
MONDAY and TUESDAY EVENINGS
OCTOBER TILL MARCH

HOCKEY CLINIC: There will be a pre-season Hockey Clinic; boys will be grouped according to ability and will be coached in both skating and hockey skills.

Annual Fee: $125.00

Fee includes: *All ice time (games and practices) *Hockey Clinic *Sweaters, Socks, Trophies and Team Pictures *Family Admission.

REGISTRATION DATES
Aug. 29, 30; Sept. 5, 6: 7:00-9:00 p.m..
Baycrest Arena
LIMITED REGISTRATION – JOIN EARLY
For further information contact
Jim Gunther **625-0218**; David Blank **785-1775**;
Sheila Mostyn **638-5051**

Holy Blossom Temple 1950 Bathurst Street

ADULT JEWISH STUDIES

THE PAPAL VISIT: A JEWISH RESPONSE

SUNDAY, SEPTEMBER 16th - Open to the Public

A Symposium

"Religious Faith and the Liberal Believer"

Panelists: **Rabbi Dow Marmur, Dr. Gregory Baum**, St. Michael's College and Dr. John Buchanan, Woodbridge Presbyterian Church.

Each speaker will address the subject of faith and obedience from his unique perspective. Participants will have ample opportunities for questions.

9 a.m. - Tefilot — 9:30 a.m. - Breakfast ($2)
10 a.m. - Symposium

MONDAY, SEPTEMBER 17th
- A Public Lecture at 8 p.m.

"ATTITUDES AND APPROACHES TO JUDAISM IN CHRISTIAN SCHOOLS"

TUESDAY, SEPTEMBER 18th
- A Public Lecture at 9:30 a.m.

"IS THE NEW TESTAMENT ANTI-JEWISH'?"

Dr. Michael Cook, Professor of Intertestamental and Early Christian Literature at Hebrew Union College - Jewish Institute of Religion, is one of the foremost Jewish scholars in the field of New Testament.

SCHOLAR IN RESIDENCE
Professor Emil L. Fackenheim
SEPTEMBER 22nd, 9 p.m. Selichot Service
OCTOBER 1st, 8 p.m. D. Lou Harris Memorial Lecture 'The Mitzvah of Aliyah'

All events will take place at Holy Blossom Temple unless otherwise noted.

Organizations and People

UJA women's group plans outing for all

TORONTO —

If Labor Day's come and gone, can Country Club Day be far behind?

Definitely not!

United Jewish Appeal Women's Division has scheduled its 4th annual Country Club outing for Thursday, Sept. 13 at Oakdale Golf & Country Club.

Irene Hennick and Shirley Sobel, this year's chairmen for the event, have planned a day Guaranteed to please and attract participants and spectators alike."

Those who do not wish to play golf, tennis, bridge or mah-jongg, are welcome to come for lunch and hear special guest, Ehud Olmert, Member of the Knesset, who belongs to the La'am faction of the Likud. When first elected in 1973 at age 28, Olmert was the youngest member to sit in the Knesset.

The chairmen, who have been working the whole summer with the co-operation of a committee of 51 women, claim to have garnered for this year's event some of the "most fabulous prizes ever made available to us." Every woman who attends is eligible for a chance to win one of the many door prizes.

Included in this year's list of door prizes are: an initialed diamond ring courtesy of Act II; a cocktail party for people courtesy Zuchter Catering; $500 in gift certificates from Consumers Distributing; $500 in fragrances courtesy Shoppers Drug Mart; a weekend for two at Bristol Place; a "day of beauty" at the Mira Linder Spa in the City... and much more, say the chairmen.

For the second year, CP Air extends its offer of a gift of a return trip for two to anywhere in the world the airline flies — to the first woman who scores a hole-in-one.

Registration is from 7.30 a.m. to 9.30; tee-off time is 8.30 a.m. sharp. Round Robin tennis tournament gets off at 9 a.m., and open card room at 10 a.m.

Cost for the day, including lunch, is $25. Eligibility for attendance is a minimum gift of $175 or a minimum $50 increase over the 1984 UJA contribution.

For more information, call UJA Women's Division, 635-2883, extension 134.

UJA Women's Division Country Club Day chairmen Shirley Sobel and Irene Hennick are flanked by Oakdale tennis pro John McManus, left, and Ron Montressor, the club's golf pro. [Graphic Artists photo]

Take a chance on Casino Night

TORONTO-

Step right up to the wheel of fortune for an evening of excitement, gambling and entertainment as Coordinated Services to Jewish Elderly presents Casino Night at College Park on Sept. 15.

The gala event will feature media stars, as well as the popular sounds of the Rick Levine Band.

This Toronto based band has been operating for about a year specializing in bar mitzvahs, weddings and charitable functions.

The band will also be performing at a luncheon on behalf of the UJA Women's Division on Sept. 13.

Besides the entertainment, Casino Night will include blackjack tables and wheels of fortune, as well as an auction.

All proceeds from the evening will go to Coordinated Services to Jewish Elderly, the United Way and other local charities.

The action gets underway at 8 p.m. and continues until 1 a.m. Cost is $5 a person.

For more information call 635-2860.

KOSHER MENCKENS RESTAURANT

DOWNTOWN IS KOSHER

NOW AT FIRST CANADIAN PLACE

FLEISHIG • PAREVE

SIT DOWN • TAKE OUT

CATERING

BUSINESS LUNCHEONS

OPENING

Thursday, September 6th

Exchange Tower (concourse level) **365-9850**

BETH AVRAHAM YAAKOV OF TORONTO CONGREGATION

BAYT

Joseph Tanenbaum Synagogue Centre
51 Bevshire Circle, Thornhill

RABBI BARUCH TAUB

A FAMILY SYNAGOGUE EMPHASIZING THE WARMTH OF TORAH TRADITION

1984 HIGH HOLIDAY SERVICES

featuring

CANTOR ZVI GROSS

will be conducted at the

Garnet A. Williams Community Centre
501 Clark Avenue, Thornhill

Rosh Hashanah - September 27th & 28th
Yom Kippur - October 6th

Tickets on sale at the synagogue at the following times:
Sundays, 9:30 a.m.–12 noon; Wednesdays, 7–9 p.m.
For further information call 886–3810.

Youth Services and Nursery Programs Provided at No Additional Cost

Join us for the High Holy Days and stay throughout the year.

Congregation Darchei Noam
Reconstructionist
Synagogue of Toronto

Services will be conducted by our new Spiritual Leader Rabbi Barry Blum.

We conduct an egalitarian service that is traditional in form, but progressive in content.

Tickets available at
B'nai Brith House
15 Hove St., Downsview:
Thurs., Sept. 20
Monday, Sept. 24
Tues., Sept. 25
between 7-9 p.m.

Breakfast following Yom Kippur
Child care available

For further information
call 633-3526 or 487-0278
(6 - 10 p.m. only)

TORONTO HADASSAH WIZO

Creeds, Harry Rosen Men's Wear and the Toronto Hadassah - Wizo Organization

Invite you to participate in a

"Shopping Spree"

First Prize: $10,000 in merchandise
Second Prize: $ 5,000 in merchandise
Third Prize: $ 2,500 in merchandise

$20. per ticket
Lottery Licence No.
448439

To be drawn
September 20, 1984
see reverse side

For information 789-4373

Make cheques payable to: Toronto Hadassah WIZO and mail to
788 Marlee Ave. Toronto M6B 3K1

NAME _____ PHONE _____

ADDRESS _____

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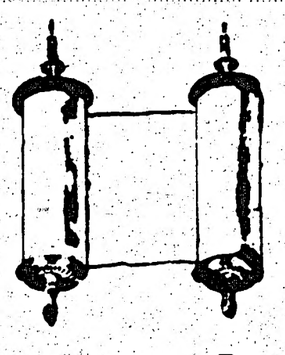
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Kee Teizei

You have to worry about others — you have to take care of yourself.

A wealthy man came to the Chofetz Chaim to have the rabbi pass judgment on the will he had made out. The man had divided his cash among his children, and left his other possessions to various relatives.

"You have transgressed the verse that says 'from your own flesh you shall not look aside. . . .'"

But I have looked after all my relatives?" said the man.

"But what closer relatives do you have but yourself?" asked the Chofetz Chaim. "You haven't set aside any money for tzedakah that will be a merit for your own soul!"

Sometimes we make ourselves blind and deaf. We don't want to know of the tzores around us . . . to feel, to help. But we have to see!

Commands the Torah: "You shall not see your brother's ox or sheep go astray and hide yourself from them — return them to your brother!

"You shall not see your brother's donkey or ox fall by the way and hide yourself from them — lift them up with him!"

If a man's cow is lost, we have to return it. If a man's donkey is fallen, we have to lift it. What if the Jew himself is lost and fallen? We have to run and help!

Rabbi Akiva Eiger, one of the geniuses of his generation once came to a town where an undistinguished, poor relative lived. The rabbi insisted on visiting him, despite the protests of his escorts, who felt it was beneath his dignity.

Said the Gaon: "There are two times that the Torah says 'you may not look aside.' If you see someone's lost article, you may not look aside. And in regard to a relative, 'mee'bsarcha al tisaleim . . . look not aside from your own flesh. . . .'

"When it comes to a lost article, the Torah sometimes leaves a loophole. A distinguished person is not required to humble himself for a small object. But to look aside from caring about a relative? There are no loopholes! We have to see, we have to care!"

All Jews are related. We're related by family, related by suffering, related by our neshamas. What hurts me, hurts you. Our tears and laughter, hopes and fear — are one!

In Israel, there are thousands of families who suffer incredibly. Families with many children whose fathers are bed ridden and can't earn a living; people who need operations urgently but can't afford medical expenses; families that cannot marry off their children because of no money for apartments. Proud, distinguished, pious people who never have their hand out to take.

The Monthly Fund, based here in Toronto, collects money that goes directly to help hundreds of needy families. Not a penny goes to overhead. A tax receipt will be forwarded. "Lo tuchal l'hisaleim! We dare not look aside!"

Please help by sending to the Monthly Fund, c/o Rabbi Meir Gottesman, 3173A Bathurst St., Toronto, M6A 2B1, and may we all have a blessed year.

We have to shape up. Reb Meir Schapira criticized a young man for being lax in mitzvahs. "Don't criticize me so much, rabbi," he retorted, "after all, my father was a pious man, and the rabbis say that the son is the foot of the father.'"

"Your father always complained about his legs," retorted Reb Meir.

Let us stand up for each other. Shabbat Shalom.

Dial-A-Daf marries religion with high technology

Talmud available over phone lines

By
JEFF ROSEN

TORONTO-

The marriage of the Jewish religion to high technology has resulted in a new method of studying the Talmud right at home.

Dial-A-Daf (page) is a new program whereby people can call a special telephone number to hear a page of the Talmud each day.

Rabbi Heshi Nussbaum, keeper of Dial-A-Daf's high tech equipment in Toronto, said the program was started about a year ago in New York by Rabbi Eli Teitelbaum. A teacher of science and Hebrew studies, Teitelbaum conceived of the idea to allow Jews to study the Talmud in the privacy of their homes.

The special equipment consists of two modified Sony stereo units, two timers and high tech equipment designed to patch incoming calls into a vacant telephone line.

Nussbaum said that the equipment is designed to accommodate 75 calls at a time.

The equipment operates 24-hours a day and the day's lesson begins every hour on the hour. With the timers hooked into the stereo units, the machines automatically begin a new lesson at midnight and close down on the Sabbath.

Nussbaum said the best lecturers in the world are sought out to record lessons. The pre-recorded lessons are then submitted to a Dial-A-Daf committee who choose which tapes will be used.

With the new system in place, he said people will be able to study the Talmud at any time of the day or night.

However he said each method of studying Talmud has its advantages. While Dial-A-Daf provides flexibility, he said it does not provide the "give and take" found in synagogue study groups.

Nussbaum explained that the concept of all Jews studying the same page of the Talmud began in 1924 with Rabbi Meir Shapiro of Poland. Prior to that groups of Jews would meet and each would study a different page of the Talmud.

Today Agudath Israel, a worldwide organization of Orthodox Jews, puts out a calendar giving the Daf-Yomi (daily page).

Since the program's inception it has spread into all the major cities in the U.S., as well as Toronto, Montreal and Israel.

Launched in Toronto last month, Dial-A-Daf is proving popular with the Jewish community, Nussbaum said. To gain access to the private Dial-A-Daf number, subscibers pay $36 for a subscription plus $12 a month. Each subscriber is then given a security code number.

"There's a lot of trust involved," Nussbaum said.

To join Dial-A-Daf call Rabbi Nussbaum at 783-4374.

Symposium set for volunteers

TORONTO —

The Jewish Volunteer Council will hold an educational symposium for volunteers in the Jewish community at the Lipa Green Building, 4600 Bathurst St.

The symposium will kick off the evening of Sept. 17 with the keynote address by Lesley Miller. Following the official opening, participants will be able to choose from a series of seminars for the 1½-hour session that evening.

The workshops will continue all day Sept. 18 with a number of Jewish agencies taking part.

The goals of the symposium, according to the Jewish Volunteer Council, are "to enhance volunteerism through an exchange of information and skills and to provide an awareness of the diverse population in the Jewish community."

The symposium is being sponsored by the Baycrest Centre for Geriartric Care, the Bernard Betel Centre for Creative Living, Chaplaincy Services of Toronto Jewish Congress, Coordinated Services to Jewish Elderly, Jewish Family & Child Services, Jewish Community Centre, Jewish Information Service, Reena Foundation and the National Council of Jewish Women Toronto Section.

For more information call Phyllis Klein at 493-5347 or Shirley Worth 638-7800.

High Holy Day Services
The Jewish Student Federation of
York University
Chazanim DAN and MOSHE RONEN
Students: Donation requested
Children under 12: Free
Community members: $50 per person.
Parking available in outer lot.
Bring Birnbaum Prayer Book.
York University, Scott Religious Centre,
Podium Level, 4700 Keele Street, Downsview.
Tickets must be purchased in advance.
For more information: 667–3647.

Congregation Habonim
12 Hollaman Road, Toronto
HIGH HOLIDAY SERVICES
Conducted by:
Rabbi Allen Veaner - Cantor Albert Feldman
Assisted by:
Cantor H. Weingluck - Organist: L. Clements
MEMBERSHIPS INVITED
Advance ticket sales: Sunday, Sept. 9, 16 & 23, 10 a.m.-1 p.m.
For further information call 633-7611 or 222-6306.

The family of the late
JOSEPH FEIN
ask their friends and relatives
to attend the
UNVEILING
of a monument to his beloved memory
Sunday, September 9, 10:30 a.m.
Mount Sinai Cemetery, Wilson Avenue
(Farband Section)

Be Super On
UJA Super Sunday
September 16th

Congregation Shaarei Hatfila
of Richmond Hill
will hold
High Holy Day Services
at the
Richvale Community Centre,
160 Avenue Road, Richmond Hill
Babysitting facilities available
For tickets and information call
884–3353, 886–2161 or 886–2987.

Shaarei Hatfila Hebrew School
commences classes (JK through Grade 6)
Sunday, September 9 at
Roselawn Public School
422 Carrville Road, Richmond Hill
Special provisions can be made for older students with no previous Hebrew education.
For registration information
please phone 884–8400 or 884–3353.

The family of the
late beloved
MICHAEL ECKER ז"ל
wish to thank their family
and friends for the kind
expressions of sympathy
extended to them during
their recent bereavement.

NOTICE
We are pleased to advise that
Agudath Israel
Anshei Sfard Congregation
(also known as the "Palmerston Shul")
has entered into arrangements with
Associated Hebrew Schools of Toronto
to take over the administration of
the congregation's two cemeteries at:
MOUNT SINAI CEMETERY
986 Wilson Ave., Downsview, Ont.
— AND —
DAWES ROAD CEMETERY
3169 St. Clair Ave. E., Scarborough, Ont.
All persons having burial rights in these cemeteries are asked to forward copies of their deeds or other documents to Mr. Arthur Tannenbaum, Executive Vice-President, Associated Hebrew Schools of Toronto, 3630 Bathurst St., Toronto, Ont. so that the records respecting the cemeteries can be verified. *PLEASE DO NOT FORWARD ORIGINAL DEEDS. The above material must be received by October 1, 1984.*

Organizations and People

Already a veteran counselor

Teen works with autistic kids at summer camp

By
SHEILA DROPKIN

Stacey Altbaum

TORONTO — Four years ago, when she was only 12 years old, Stacey Altbaum was a volunteer swimming teacher at the Ontario Crippled Children's Centre. Today, at the ripe old age of 16, she is one of the veteran counselors at the special camp for autistic children co-sponsored by the Province of Ontario and the Ontario Society for Autistic Children.

Sitting in her Don Mills kitchen, dressed in a sweatsuit and running shoes, she looks like the typical teenager of the 80s. But once she starts talking about her involvement with these less fortunate youngsters and, especially when you see her in action, you realize that she's lots more.

"I had read a book called Circle of Children, about disturbed children," she recalls, "and that inspired me to work with the kids with problems. I called the Volunteers Association and they got me this job at the Crippled Children's Centre.

"About a year later, I wanted something more challenging and found out that the Autistic Society was looking for help for a Saturday program at Don Mills High School.

"That summer I was invited to be a junior counselor at the summer day camp and I've been working at the camp ever since."

Except for one other highschooler, whose brother is autistic, Stacey is the only counselor in the program who is not yet in university and she's one of the most experienced, having been with the program longer than many of the others.

The program consists of a day camp experience at Sunnybrook Park for all of July and part of August and then sleep-away camp for three weeks, in Haliburton.

Autism is a severely incapacitating lifelong developmental disability which is caused by physical disorders of the brain. It occurs in approximately five out of every 10,000 births and is four times more common in boys than girls. The condition is found throughout the world in families of all racial, ethnic and social backgrounds.

The three major and constant symptoms found in nearly all autistic people are severe communication disorder, severe difficulties in development of social relationships and compulsive behavior. Other common symptoms or characteristics include short attention span, stereotyped repetitive movements, self-injurious behavior, toileting difficulties, sleeping problems, feeding difficulties and unusual anxieties and fears.

The day camp has an enrolment of approximately 35 children, 7-18 years of age. Each child has his or her own counselor. The one-on-one relationship is crucial. Stacey's charge is a 13-year-old boy who physically towers over her.

When asked how difficult it is to manage someone so much larger than her, Stacey answered that "if he knows who's in control, there's no problem. He's a good kid most of the time."

The day camp program consists of many activities one sees at a regular camp — swimming, running, singing, arts and crafts and outdoor games. One recent day, the campers were involved in their own "Olympic" contests of racing and discus throwing, complete with the presentation of medals.

Each activity, however, has a specific purpose, and has been worked out by psychologists and other professionals.

"Most of the kids are very lethargic," Stacey explains. "We try to get them going and moving. Most can't or won't speak, so we use signing to communicate with them. I love it. The kids are fun. At times you do get frustrated, but in the end you feel great when you see how they've improved.

"If you catch autism early enough, you can really see the improvement. Some of the kids are eventually integrated into normal schools, others get into group homes. The unfortunate ones end up in institutions. I know that their parents' greatest concern is what will happen to these kids when they're gone."

An A student at York Mills Collegiate Institute, Stacey dreams of becoming a psychologist or other medical professional and one day establishing her own group home for disabled children somewhere in Canada.

Autistic children are not retarded, contrary to the belief of many people. Most are intelligent and many are epileptic. Being on a sugar-reduced diet helps control their epilepsy and exaggerated reactions to situations.

For some reason, autistic children are excellent in water, she explains, and swimming is a vital part of the camp program.

She developed her own techniques for teaching swimming to these youngsters and was featured in a CBC television program last year with one of the children, using the swimming pool at the Columbus Centre.

Stacey's concern for others was shown, as well, when she celebrated her bat mitzvah and asked for donations to the Pioneer Women's Save-A-Child Program in lieu of gifts.

She comes by her involvement with the community honestly. Her grandparents have long been communal volunteers and her mother is immediate past president of the Toronto Women's Division of the Canadian Shaare Zedek Hospital Foundation.

Concerned that she be considered a paragon of virtue and not like other teenagers, Stacey admitted to disagreements with her parents and younger brothers and occasionally having to be grounded. Her sunny disposition, however, makes the visitor question whether she can ever disagree with anyone.

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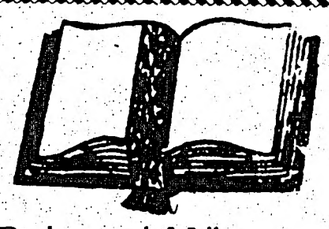

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Organizations and People

Provides badly-needed space

Congregation will fund part of day care centre

TORONTO —

Responsibility for the funding of a room in the soon-to-be constructed day care centre in Beit Dagan has been assumed as a special project by Congregation Anshei Chmielnick.

The facility in Toronto United Jewish Appeal's Project Renewal town will provide badly-needed spaces and an enrichment program for very young children of working parents.

The society membership has made a $60,000 commitment toward the centre which will cost to $300,000 when completed.

Congregation Anshei Chmielnick has gone through several phases since it was first organized in 1914 as the Hebrew sick benefit society.

At that time its primary concern centred around the welfare of the immigrants who made their way to Toronto from the same shtetl or area. They banded together for mutual support and sent whatever few dollars they could spare to their families back in Eastern Europe.

By 1931 they had their own shul and the name was changed.

The society's ranks were swelled following World War II, with the flow of Holocaust survivors to this city. Congregation Anshei Chmielnick then set its sights on a new objective — working for Israel. The Jewish state has been a preoccupation with the membership from that time on.

Now past the second, and into its third generation, the society raises money through a variety of year-round social functions.

Every festive occasion — Chanukah, Purim, Mother's Day, Father's Day, Yom Ha'atzmaut and family simchas — is fund raising grist for the members.

At Passover food packages are sent to soldiers in Israel.

Several years ago the society raised money for an ambulance, and during the war in Lebanon, $14,000 was sent to the soldiers' emergency fund.

The sisterhood has been particularly active in raising money for a number of projects, primarily in Israel. Locally, Baycrest Centre has been the recipient of the members' generosity, as well as two children who have been "adopted" by the organization.

Congregation Anshei Chmielnick is relatively small in numbers, but what it lacks in size it more than makes up for in enthusiasm and in the variety of community activities undertaken by the membership.

Members of Congregation Anshei Chmielnick proudly pose for photo following commitment to Beit Dagan day care centre. Seated are president M. Kwasniewski and S. Steinfeld. Back row, from left: N. Shore, A. Aurbach, S. Wolbram, Y. Sylman, C. Mendlewicz, C. Steinberg and G. Steinfeld. [Graphic Artists photo]

COMING EVENTS

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Topic:
Status of Women, Past, Present, Future
Reservations: by Friday, September 7: Phone 781-3511
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Sat., Sept. 22, Selichot Service *"Guideposts for returning to Judaism: Some Selections from Maimonides"*
Sun., Sept. 23, 10 a.m. *"Contemporary Jewish Feminism: How Jewish is it?"*

SAT., SEPT. 22, 12 NOON, Following Services - **SHABBAT STUDY LUNCHEON.** Guest speaker: **Rabbi David Novak.** Topic: **"Jewish Perspective on Alcohol and Drug Abuse.** *PAID RESERVATIONS made no later than Wed., Sept. 19th.* Cost: Adults, $4.75, Children under 12, $2.50.

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C.J.N. Classifieds Really Do Work! ! !

Junction Shul members share TV spotlight

By
MIRIAM CHINSKY

TORONTO —

Women with pompadours under prim hats, wearing high-necked blouses and ankle length skirts, sit quietly talking with bearded men in sober black, on the lawn of Knesseth Israel, the Junction shul on Maria St. in Toronto's west end.

They could be synagogue members straight from the early 1900s, escaping the stuffy sanctuary for a breath of air on a hot day. But they are not.

Members of the congregation they certainly are, but 1984 variety, hired as extras for the upcoming NBC television mini series based on Belva Plain's novel, Evergreen. This is the story of Anna Friedman, who leaves the pogroms of a Polish shtetl at the beginning of the century, for the opportunities of America.

The extras are waiting to be called. In one corner a lanky person brushes a woman's hair into severity; under a tree a clean-shaven man is quickly transformed by a luxuriant beard, and a bustling young woman with pencil and pad is everywhere, dividing the clustres of people into specific groupings. Filming is about to start.

Six enormous tractor-trailers parked at the curb house the generator/electric truck, wardrobe, props, the "honey wagon" which contains a half-dozen dressing rooms and two washrooms, the camera and sound trucks. A refreshment dispenser feeds cast and crew throughout the day.

Housewives from down the street, kids, and men in undershirts gather to check this invasion of their neighborhood. They are eager to see the stars, Lesley Ann Warren, who plays Anna, and Armand Assante, who has the role of her husband, Joseph.

Lesley Ann remains in her dressing room, but Assante (remember him as Goldie Hawn's dark haired heart-throb in Private Benjamin?) leans against a water cooler and talks to everyone.

Evergreen Television Productions has come to Toronto.

The body of the show, to be screened by NBC in three 2-hour segments on successive nights next February, is being shot here. A basic reason is the favorable exchange rate.

And, says producer Philip Barry, "You have a sense of history in Toronto; you can be proud that you have preserved all these wonderful old buildings." He is enthusiastic about the synagogue, built in 1911, which is perfect for the wedding scene.

Some outdoor scenes were shot earlier on New York City's lower east side, and an 8-day session at a kibbutz in Israel, follows the Toronto stint.

For the New York scenes, all parking meters, street lamps, television serials and signs had to be removed from two city-blocks which were cordoned off before filming could start.

Toronto-based location unit manager Keith Large, talks about some of the spots he found in and around this city.

The Royal Alexandra is used as a Broadway theatre of the 50s; Lake Ontario at the end of Fallingbrook Rd. becomes Long Island Sound; the conservatory in Casa Loma is New York's Palm Court restaurant (it doesn't really look the same, but it has that elegant aura). A sweatshop and other interior sets were constructed inside a vacant Massey Ferguson warehouse.

Some adjustments had to be made, but "there was no compromise whatsoever for the synagogue!" It was absolutely right, says Large, who considers the shul, with its hand carved central bimah, murals and women's gallery, a gem.

There were three months of negotiations before a handshake and signature permitted filming for just one day in the shul. Congregation vice-president Harry Alexandroff, who assumed personal responsibility, was concerned. After all, this was both an Orthodox setting and a historic building.

But the television company took out a substantial all-risk insurance policy which protected Alexandroff's guarantee, and also issued leaflets to cast and crew, ordering them to refrain from smoking, drinking or using profane language inside the building.

Filming at the shul has been completed now, and Alexandroff, who "camped out" on the premises before, during, and after shooting, heaves a sigh of relief. "They kept their word right down the line!" he says.

Producer Barry feels that one of the things which sets Evergreen apart from other recent mini series is that "it is about real people. It is sympathetic and sensitive. Most of all, it's about the struggle to survive."

Director of the film is Fielder Cook. Edgar Scherrick is executive producer and Sue Pollock is co-executive producer. Assisting Barry is Bruce Pustin. The screenplay was written by Jerry Kass, who also did Queen of the Stardust Ballroom for television.

Other cast members are Ron Rifkin and Catharine Borowitz as Anna's cousins, Solly and Ruth; Ian McShane as Paul and Brian Denchey as Malone. Kate Burton plays Anna's daughter-in-law, Agatha.

The crew is from Toronto.

Lesley Ann Warren stars as Anna in NBC's upcoming television mini series based on the novel Evergreen, which is being filmed mainly in Toronto. The wedding scene was shot in the Junction Shul.

Some of the members of the Junction Shul were hired as extras for the filming of Evergreen. Sorry we can't identify all of the people above, but we're told that Harry Kronis is at top left and Nate Usprech, top right. In middle row, right, is Jerry Lipman.

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2-4 p.m.	Foundations of Judaism and T'Fillah *Rabbi R. Posen*	7-9 p.m.		Halacha — Laws & Customs *Rabbi I. Lipskar*	Hebrew Literature *Mrs. H. Weil*	Study of Jewish History Modern Period *Dr. A. Nussbaum*
4-6 p.m.	Jewish Thought *Rabbi A. Yeshurun*	7-9 p.m.		Yiddish *Mr. S. Simcovitch*		The Book of Deuteronomy *Rabbi E. Rokach*

POST-CERTIFICATION PROGRAM

	4-6 p.m. Seminar in the Teaching of the Bible *Rabbi R. Posen*	7-9 p.m.	The Study of Jewish History "Messianism and Hassidism" (in English) *Mr. S. Kapustin*		7-9 p.m. Introduction to Oral Law *Rabbi Y. Gurvitz*	7-9 p.m. The Study of the Bible (in English) *Rabbi H. Sacknovitz*

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Organizations and People

Counseling offered at North York facility

Shelter for battered women to offer kosher food

By
JEFF ROSEN

TORONTO

North York's new shelter for battered women will attempt to accommodate its Jewish community by providing kosher meals upon request, says Susan Hodgson, president of the city's first such facility.

Hodgson told The CJN that the initial plan was to contruct a kosher kitchen to accommodate women who keep kosher. However upon further examination, she said, financial and practical constraints forced the shelter's board of directors to abandon the idea.

Instead of providing a kosher kitchen, the social psychologist said that a Meals on Wheels program will bring in kosher meals as needed. The advantage of this, she explained, is that the women who keep kosher will not be segregated from the rest of the shelter's residents.

The North York Women's Shelter will finally open its doors the second week in September after over four years of organizing and planning, said Hodgson.

The shelter began when a group of women in North York joined forces with the women's needs and resources subcommittee of the North York Inter-Agency Council and began looking at such a facility.

After an extensive search for a site for the shelter, Hodgson said one was chosen in a central area in North York, in the Sheppard Ave. - Allen Rd. area, and constuction began on a new building last April after a few setbacks.

The shelter received about $800,000 from the Canada Mortgage and Housing Corporation for its capital costs and will receive funding from Metro Council on a per diem basis. However, Hodgson said the shelter needs to raise about $60,000 to cover its first year's operating expeditures. To do this, she said, a fund raising drive will be held in the future.

The $860,000 building will provide 28 beds for battered women and their children to remain for up to six weeks. However, Hodgson said the board will be examining this policy to allow women to remain for longer periods.

She said one problem that can arise if a woman leaves before establishing a new life for herself is that she may return to her husband.

However she stressed that the shelter is designed as an interim measure and not a permanent facility. What she said is needed is an end to wife battering.

The shelter will be open 24-hours a day and staffed by eight people, seven shift workers who will provide counseling and one child care worker to work with the children.

As well as providing counseling, the shelter will provide women with legal advice and referrals to social service agencies.

Hodgson said that while the phone number of the shelter is not available for public release, inquires can be made at most community organizations, including Jewish Family & Child Services.

At the moment, the shelter has a waiting list of four names.

The first shelter for battered women in North America, Interval House, was opened 10 years ago in Toronto.

New calendar looks at past

TORONTO —

The start of the Jewish New Year is a time to look forward to what's ahead. It is also a time to remember those who have come before us. Now, with Morton Harris's new Jewish calendar, you can do both.

The calendar is illustrated with 13 charcoal sketches depicting life in Europe between 1895-1923. Originally drawn in 1976 as a group of 18, the sketches were exhibited at the Baycrest Home for the Aged.

Following the exhibit the sketches were put on the shelf where they remained until three years ago, when found by Harris's friend, Ivan Schneider. Prompted by Schneider, Harris agreed to make up a Jewish calendar, using his sketches.

The result is a beautifully illustrated piece of work which will be printed for five years. During that time it will be distributed across Canada, as well as to New York, Europe and Israel.

Harris was born in New York and emigrated to Toronto in 1960. Starting off in Toronto in a small commercial studio, he went on to join the Satok School of Art as an instructor-director.

The following year Harris started his own art trade school, MSH Studio School of Art, under the department of colleges and universities.

Harris closed his school in 1975 and moved on to Portraits 3 with former student Harry Ahn. Both men went to New York and won first prize in oils and graphics in the Washington Square Outdoor Art Exhibit. This made them members of the Salmagundi Club, the oldest art club in North America.

Harris has held many exhibitions in New York and Toronto over the years. His mural Begin/Sadat Confrontation is on loan to the Leah Posluns Theatre.

Love lives on in marriage

By
CAROLYN
BLACKMAN

TORONTO —

The only way love can remain alive is through marriage, according to Rabbi Uziel Milefsky, former Chief Rabbi of Mexico and a lecturer at Ohr Somayach in Jerusalem.

"If you can't put it down in writing in a number of obligations, then it won't remain for long," Milefsky said.

He was speaking recently at one of a series of lectures presented by Ohr Somayach-Jewish Education Program.

Ohr Somayach is an international network of colleges and adult education programs designed to educate students to the world of Jewish philosophy, law, Talmud, history, prayer and Jewish mysticism.

Milefsky told the audience of over 200 that "what you have in your heart must be expressed in actions, otherwise it won't last."

He said that for love to be pure, it must be unconditional. "If you love someone but think of the rewards you will receive from loving, then you don't really love that person. When love is conditional, it is self love, not real love."

If, he continued, a man's love for a woman is not unique, then that relationship "is in big trouble."

The rabbi said love is an essential concept in Judaism. "Love between God and man, and woman and man is one and the same emotion. If we understand more about love and marriage we can apply it to God . . . and vice versa."

Be Super On
UJA Super Sunday
September 16th

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IV

Middle East Periodical Guide

Your directory to recent articles about Israel and the Middle East.

Current Articles

"Israel's Dead Heat", *The New Republic*, August 13-20, 1984.
Many observers expected the recent Israeli elections to be a referendum on "the national idea of the future". The results, however, illustrated that there is no single national perspective about the future, but many diverse views. This article presents a multifaceted discussion about some of the conclusions that can be drawn about the Israeli body politic in the aftermath of the recent electoral stalemate.

"A Decade of Declining Dependency", *Canadian Middle East Digest*, June/July, 1984.
This article documents the decreasing dependency of Western countries and Japan on Persian Gulf oil. It presents a strong factual case against those mid-East analysts who would have us believe that "a prolonged and complete cut-off of Gulf oil would have a far more devastating effect than the oil embargo of 1974-1975".

"Arabs, Israelis - And Americans: A Reconsideration", Alfred Atherton Jr., *Foreign Affairs*, Summer, 1984.
Alfred L. Atherton Jr., former U.S. Assistant Secretary of State for the Near East and South Asia and Ambassador at Large for Middle East negotiations, discusses how American Middle East policy has swung like a pendulum between a view of the Middle East conflicts as a reflection of the global East-West struggle and a view of the conflicts as regional altercations having their own roots and being more a *cause* than a result of superpower confrontation. In this lengthy article, the former U.S. official presents an overview of how these swings in perception, combined with differences over priorities and costs, have influenced U.S. policy and resulted in missed opportunities for peace as well as some success. At the same time he presents a very interesting account of Arab-Israeli events over the past three decades from an American perspective. Mr. Atherton concludes by suggesting several lessons which can be drawn from this 35-year period as the U.S. seeks to shape policies to protect American interests and achieve American objectives in the Middle East for years to come.

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☐ **Midstream**, review covering political, economic and cultural Israeli/Jewish topics. Published monthly, except June/July and August/September when bi-monthly, by The Theodor Herzl Foundation, Inc. Single issue $2.00 (U.S.), annual subscription $15.00 (U.S.), mail to: **Midstream**, 515 Park Avenue, New York, N.Y. 10022.

This column is sponsored by the Community Action For Israel Committee of the Canadian Jewish Congress, Ontario Region, David A. Rubin, Q.C., Chairman. Its purpose is to advise CJN readers of articles on Israel and the Middle East appearing in a variety of publications. Periodical Guide Editor: Eliot D. Sargon.

Employees the issue with Montreal businesses

CJC unhappy with changes in Sunday opening

By
JANICE ARNOLD

MONTREAL — Canadian Jewish Congress is not satisfied with a clause added to Bill 59, an amendment to Quebec's Commercial Establishments Business Hours Act that offers a limited degree of leniency to observant Jewish storekeepers.

Passed at the end of June, Bill 59 contains an exemption from having to close on Sunday for persons who do not open their businesses Friday night and Saturday and have no more than three employees in the store at any time during the week.

Frank Schlesinger, chairman of the CJC Community Relations Committee, said CJC will continue to press for legislation that is not so restrictive in the number of employees permitted, and will extend an exemption to all persons who do not observe the traditional Christian Sabbath.

He said CJC has been receiving calls from business persons who are upset by the legislation, which sharply increases the fines for breaking the Business Hours Act. CJC is advising them to apply for short-term exemptions, up to December, 1986, provided under Bill 59 to allow businesses time to reorganize to comply with the law.

Schlesinger said CJC is considering some kind of joint legal action with businesses affected, if discussions with the department of industry, commerce and tourism do not produce results.

In the meantime, Capitol Novelties Inc., a store selling appliances and giftware owned by Orthodox Jews, has hired lawyer Milton Hartman to obtain the temporary exemption and examine with the department any possible permanent means of accommodation.

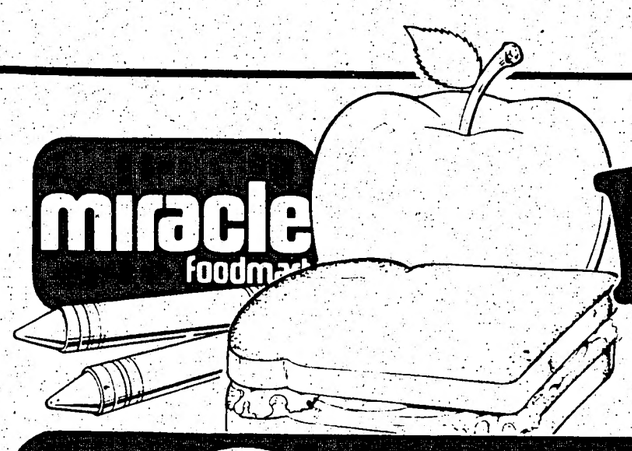
Hartman said in Ontario a more flexible law exists which allows Sunday business if the store has a maximum floor space of 5,000 square feet, employs no more than seven persons on Sunday and is closed for 24 consecutive hours any time between Monday and Saturday night. There is no restriction on how many employees work during the rest of the week.

Where fines for opening on Sunday used to be little more than nominal, Bill 59 stipulates that offences will carry fines of $200 to $5,000 the first time. Subsequent infractions within two years of the same offence will be liable to fines of $400 to $10,000.

Bill 59 was introduced last December in the National Assembly by Industry, Commerce and Tourism Minister Rodrigue Biron.

In the past, there was an understanding between CJC and the minister that any charges against Jewish businesses would be waived. However, complaints still came to CJC from store owners charged under the act, and it was often a rigamorale to reach the attorney-general to have them quashed, Schlesinger noted.

Since 1977, CJC has been trying to have this tolerance enacted. During the last year, CJC as well as the B'nai B'rith League for Human Rights and Liberal justice critic D'Arcy McGee MNA Herbert Marx have argued that the law is unconstitutional because it infringes on freedom of religion and conscience.



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Organizations and People

Overcrowding in emergency condemned

Nurses' petition at JGH for improved facilities

By
JANICE ARNOLD

MONTREAL —
The Jewish General Hospital says that the severe overcrowding in its emergency department should be somewhat alleviated with the reopening of 23 beds Sept. 23. These beds, representing one nursing unit, were closed for the summer to save on the cost of replacing staff on vacation, said hospital spokesman Betty Rozovsky.

Salaries account for about 80% of the hospital's operating budget.

However, Rozovsky emphasized that this will not be a solution to the space shortage which has plagued the hospital for several years. She noted that 110 of the 590 beds in JGH wards are occupied by chronic care patients, well above the 10% level recommended by the Quebec government.

Rozovsky was responding to a petition signed by 59 nurses of the emergency department "Condemning the deplorable situation that exists in the back hallway" of that department, and the indignity suffered by the patients being cared for there.

"Our professional ethics and pride are seriously compromised by our being forced to administer care to patients under these conditions," the nurses state in the petition, addressed to the JGH director of nursing Mary Barrett.

Conditions cited

The following conditions are cited:

- Bed baths are given to patients in a public area.
- Bedpans are given to patients with no screens for privacy.
- Disoriented patients remove their clothes in public view.
- There are no facilities for even a jug of water beside the bed.
- Patients' clothes are piled on the bed or put in a bag to hang at the foot of the bed.
- Patients care is carried out in an unconventional manner due to lack of equipment and supplies.
- There are only two bathrooms and one shower available for 28 patients.

The nurses say they have no more answers for the demands from patients and their relatives for care under better conditions.

Copies of the petition were sent to Archie Deskin, JGH executive director; J.-M. Mallet, director of personnel; J. Pelland-Beaudry, president of the Order of Nurses of Quebec; and Les Infirmieres and Infirmiers Unis Inc.

Rozovsky said the hospital administration is equally "distressed by the severe overcrowding and frustrating conditions experienced by the nursing and medical staff in the emergency department," but that this is not "a we-they situation . . . the administration against the nurses."

She said patients are receiving adequate medical care, but "the privacy and dignity of the individual suffers when he is cared for in public corridors." She would not respond to the nurses' charges point by point.

Rozovsky said all Montreal hospitals have overtaxed emergency departments, but the JGH's situation is compounded by the fact that the hospital services both the general population of the area and members of the Jewish community coming from elsewhere.

There is also a growing population of elderly without a corresponding increase in chronic care facilities, she said.

Another factor contributing is increased demand for the JGH's specialized services like the coronary care unit and the high-risk obstetrics centres, as well as for elective surgery. Rozovksy said the JGH is operating at 100% capacity most of the time.

The future does not look much brighter for the JGH. This spring the government announced a $67 million budget for the hospital for 1984-85, $6 million less than what JGH officials said they needed. The difference is partly due to last year's $2 million deficit.

Hospital director Deskin said at the time he had no plans to cut $6 million out of the budget. Rozovsky said last week the hospital's response to the government has yet to be finalized.

Meanwhile, the JGH will resume its campaign to raise $25 million, launched early in the year, after the Combined Jewish Appeal concludes. The money is intended for the construction of two new pavilions, allowing for the expansion by 35% of the emergency department.

In total, 26 patient areas are slated for expansion or renovation to ease the space shortage. In 1968 the JGH served 76,469 outpatients. In 1982 it served 307,362 patients in this same space.

The emergency department now handles more than 50,000 patient visits a year. The government has promised to contribute 25% of the campaign total.

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Children of immigrants can now join parents

Canada moves to facilitate family reunification

OTTAWA — Changes in Canada's immigration policy that will facilitate family reunification were announced last week by John Roberts, minister of employment and immigration.

Roberts said the changes result from a review of a special program pertaining to last remaining family members.

Effective immediately, special consideration on humanitarian and compassionate grounds will be granted in all instances where there is a last remaining single son or daughter who is not sponsorable and who otherwise meets statutory requirements of good health and no criminal record. These persons will need only satisfy a visa officer that they are alone abroad, and that the parents are in Canada, or in the process of receiving immigrant visas.

"This change to our admission policy will ease the loss that parents in Canada experience because of this situation, as well as the loneliness suffered by the children when left alone in their country of origin," said Roberts.

Previously, these children over 21 years of age were granted immigrant visas only if they did not have siblings and other relatives, such as aunts, uncles and grandparents, in their home country, and could clearly demonstrate an ongoing financial and emotional dependency on their relatives in Canada.

Another requirement, that these children not have siblings or other close relatives permanently residing in any country other than the one of origin, has also been waived under the new policy.

"The importance of the nuclear family must not be underestimated," said Roberts. "By clarifying and expanding our program on last remaining family members, I am ensuring that close relatives have every opportunity to share their lives in the country of their choice."

Last remaining relatives other than single children, such as elderly aunts or uncles, will still be eligible for special consideration but will be requested, as in the past, to demonstrate an ongoing financial and emotional dependency on relatives in Canada.

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A convention will take place October 14 and 15 which will cover taxation, accounting, financing and business decision aspects of inflation. For those not wishing to participate in the convention but interested in this trip, other arrangements may be made to accommodate your requirements. The "Mission to Israel" is open to persons who would like to join us for a unique experience in Israel.

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Organizations and People

Call for separation of church and state

Rabbis say Christmas displays heighten tension

NEW YORK —

Conservative rabbis are being asked to launch an education campaign to explain to members of the Christian community and municipal governments the Jewish objection to creche displays on public property during the Christmas season.

In a communication to its 1,200 members, the Social Action Committee of The Rabbinical Assembly predicted a "heightened tension" ahead as a result of a recent U.S. Supreme Court decision upholding the right of Pawtucket, RI to display a creche on public property (Lynch vs. Donnelly). The RA members were advised to provide information and conduct discussions with local groups to explain the Jewish concern about such displays on public facilities.

RA President Rabbi Alexander M. Shapiro predicted possible "communal disputes" in many American towns.

"This coming holiday season could be turned into one of anger and tension rather than one of happiness and celebration," he said.

"We call upon all clergy, Christian and Jewish, to counsel with one another in the communities throughout this country in which a creche display is contemplated to avoid such a step," Rabbi Shapiro said. "The Jewish community must make it clear to the Christian community our deep sensitivity regarding such an infringement on church-state separation," he added.

In his letter to the RA members, Rabbi Myron M. Fenster, Roslyn, NY, chairman of the Social Action Committee, stressed the serious effects that such holiday tensions have upon children. "Most people probably do not realize the damaging effect such a municipally sponsored or school display has on the psyche of Jewish children. Many cases exist where young people have given expression to their feelings of confusion and dismay at seeing Christian symbols displayed on public property.

"Our young people cannot comprehend the fine points of the law which now permits such a display.

Fenster believes that by holding advance discussions and providing the views of the synagogue and Jewish organizations well ahead of time "we will help to forestall exacerbating misunderstandings."

Fenster rejected any proposals recommending that Chanukah displays, such as a menorah, be mounted alongside the creche on public property. "The problem with such an accommodation is that it accepts the Supreme Court decision as being proper and normative and will only help in blurring the distinction between the lines of state and church."

Fenster suggested as one alternative that churches and synagogues be encouraged to mount holiday displays on church and synagogue property. He indicated that his congregation was planning to build a large menorah and that every evening, religious school children and their parents would light the candles, recite prayers and sing songs in celebration of the Jewish festival of Chanukah.

Private displays

"We hope that the overwhelming majority of American communities will continue with the older practice of appropriate celebration of the Christmas season within the framework of church buildings and private homes," said Rabbi Shapiro.

In commenting on the Supreme Court decision, Rabbi Fenster emphasized that the ruling "did not read the Constitution as holding that there is a right to a creche or that it was wise for a municipality to erect one, only that such display did not violate the Establishment Clause. The point is that municipalities are not now required to erect a creche for it still remains in the power of municipal authorities to reject such displays as not being a wise or proper or fair municipal policy."

No "compelling military interest"

Ban on yarmulke contested

NEW YORK —

Six major Jewish organizations have asked a federal appeals court to throw out an Air Force prohibition on the wearing of a skull cap — or yarmulke — by an Orthodox Jewish officer. They say the ban violates Captain Simcha Goldman's right to religious liberty while providing no real military benefit.

An amicus or friend-of-the-court brief filed in the U.S. Court of Appeals for the District of Columbia contends that the wearing of a yarmulke, a religious requirement for Orthodox Jews, has no harmful effects on performance of military duties.

The banning of such an "unobtrusive" practice "is supported neither by law nor logic," argues the brief. It adds that strict enforcement of such a rule would exclude Orthodox Jews from Air Force service without serving a "compelling military interest."

The brief was filed by the American Jewish Congress on behalf of itself and the Anti-Defamation League of B'nai B'rith, Jewish War Veterans, National Council of Jewish Women, Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of America.

The case stemmed from an Air Force decision to prohibit Captain Goldman, a clinical psychologist at March Air Force Base in California, from wearing a yarmulke while on duty indoors.

The officer had been permitted by his commanding officers to wear such a head covering during his first 3½ years.

However, introduction of a new policy on strict enforcement of the dress regulation led to a ruling by the commanding officer to ban the wearing of the skull cap.

Goldman brought suit in federal district court, claiming that his right to practice his religion was being violated. The court upheld him, finding that the yarmulke was "unobtrusive" and did not interfere with his duties. The district court decision also held that permitting an exception to the uniform regulations in this particular case did not "erode morale and obedience."

The Air Force took the case to the U.S. Court of Appeals which reversed the lower court finding.

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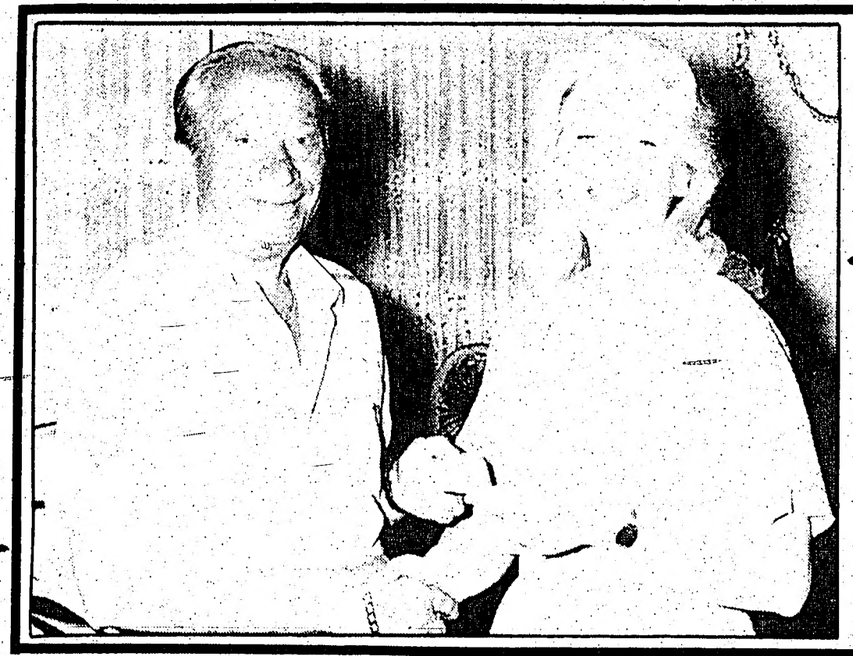

SPECIAL PEOPLE
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Cracks market after four years

Lavi covers Canadian market with area rugs

By
JANICE ARNOLD

MONTREAL — The colorful, plush "accent" rugs piled high in Shaul Lavi's showroom are nice but . . . well, not likely to grace the floors of upper Westmount.

No matter. What counts is that Lavi has sold over $2 million (U,S.) worth of the rugs to discount department stores across Canada. The Israel consulate says this is a record for an Israeli exporter trying to crack the Canadian Market.

After four years of knocking on doors and developing ulcers, Lavi struck major deals this year with such major chains as Woolco/Woolworth, K-Mart and Zeller's, as well as others. Of note is the fact that none of the major purchases were made by Jewish businesses.

Lavi, a former Montrealer who moved to Israel 22 years ago, is the Canadian merchandising manager for Caesarea Glenoit Industries Ltd., a major Israeli carpet and toy manufacturer.

The bulk of his line is these acrylic pile (called "angoran") scatter mats, suitabale for bedroom or bathroom, which retail in the $20-$30 range. They are unusually thick and soft — a creation of Israeli technology, says Lavi. But the real key to their success in Canada may be Lavi himself, who would not give up.

Lavi spends a total of six months out of the year in Canada, an absolute necessity for any Israeli who wants to do business here. Being a native Canadian, knowing English and French well, and understanding the Canadian public in tastes have also admittedly been factors in his favor.

"You have to show a Canadian company quality, honesty and integrity," said Lavi. Canadian companies, he claims, have often been let down by Israeli exporters who have failed to deliver the goods either on time or as ordered.

Persistence is also the key, he advises, but don't push too hard — and go straight to the senior management level.

"Follow up" — answering those letters, returning the phone calls, checking that shipments arrive when they should, going back to the factory to see that everything is right — that is what leads to business success.

When Lavi took on responsibility for Canada four years ago, Caesarea Glenoit was selling between only $50-75,000 worth of goods a year here. And Lavi does everything himself from crisscrossing the country shlepping a huge valise of samples to typing letters. "I'm working from 7 a.m.-11 p.m., seven days a week. No, make that six — the owners of the company are very religious.

He has not had time for the social-circuit approach to doing business.

His products also include 100% wool oriental rugs sold far cheaper, he says, than normal and plush toy animals. The toys, which haven't yet hit the big market (although in Montreal they will be available soon in the Silverberg's stores), should take off even better than the rugs, if quality is any indicator. These toys include charming, ultra-soft teddy bears, rabbits and other animals.

Lavi came to Caesarea Glenoit by a strange twist of fate. For 17 years, he was a senior manager for Elite Chocolates. Then, suddenly at 45 he was laid off. He returned to what he did best, selling, and to his home town, Montreal.

"I think this shows the potential there is in Canada for Israeli products," said Lavi. "But first you have to sell yourself, then the product."

Shaul Lavi with some of the scatter mats that have hit the Canadian market in a big way.

CNE change "insults" ethnics

TORONTO- The cancelation of the Canadian National Exhibition's annual multicultural day has angered York Alderman Ben Nobleman who called it an insult to Toronto's ethnic communties.

"It is an insult to the hundreds of thousands of Toronto residents of ethnic backgrounds who looked forward to attending the CNE on multicultural day," said Nobleman, president of the Society for the Recognition of Canadian Talent.

Multicultural day has been held for the past six years consisting of a luncheon and an ethnic press festival featuring ethnic performers with awards of merit going to prominent citizens.

In place of multicultural day, the awards of merit were presented in the Press Building at the CNE by Ken Robinson MP, chairman of the Ethnic Press Council of Canada, to Prime Minister John Turner (in absentia), Paul Godfrey, Douglas Kennedy MPP, Doug Fisher MP, Yuri Shymko MPP, and Alderman Nobleman.

Later that day a dinner was held featuring ethnic artists.

Nobleman was also critical of the CNE for ignoring Canadian talent in the Grandstand.

"There is a wealth of Canadian talent who are being ignored by CNE officials," he said.

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Plush Bialik High School opens with facilities for 700 students

By JANICE ARNOLD

MONTREAL — Skeptics said it could never be done when Jewish People's Schools and Peretz Schools began serious discussion about building a new Bialik High School a few years ago.

The community was shrinking, too many other fund raising campaigns were going on already, there were other priorities, they said.

Even though JPPS officials have still not raised all of the over $4 million needed, the new Bialik High School opened for business last week when students returned to classes. They found a vast improvement over the crowded, unsuitable conditions that plagued the old Bialik on Wavell Rd. in Cote St. Luc for years.

The new Bialik is at 6450 Kildare Rd. in Cote St. Luc, on the city's developing eastern edge.

While workmen were still busy putting the finishing touches on the interior of the building last month, school officials were confident the school would be fully ready by opening, although students and staff will probably be pitching in to get desks, books and other furnishings in place. Construction began one year ago.

The effort will be well worth it. The modern, yet utilitarian — in the words of JPPS educational director Nahum Wilchesky — school has 30 large classrooms (up from 22 generally smaller ones in the former premises) and wide corridors.

There are four labs, for chemistry, physics, biology and general science; a huge gymnasium/auditorium, and separate rooms for art, music, drama and computer courses. Twelve computers are to be installed.

Space has also been left for a photography darkroom which students will be encouraged to equip as a project.

About 560 students will attend Bialik this year, up from 532. Eventually, school enrolment is expected to peak at 650 to 700, said Wilchesky.

Other features include ramps, an elevator and specially designed washrooms for the handicapped; a cafeteria and lunchroom that can accommodate 300; and, the school's showpiece, a library that can seat 150 and has ample space for the four book sections required — English, French, Hebrew and Yiddish. Part of the library can be closed off to serve as an audio-visual room.

It's air-conditioned (south windows have been tinted for energy conservation) and the classrooms upstairs from the library have been carpeted to cut down on any noise.

Freda Rashkovan, Nahum Wilchesky, Merle Frankel and Danny Janco of the Building Committee, stand in front of the new Bialik High School. [Howard Kay photo]

Teachers and other staff's comfort has not been forgotten. There are teacher workrooms in each of the six departmental "clusters" — for French, English, Jewish studies, social studies, math and science, and a spacious staff room to relax, eat (there is a kitchenette) and store belongings in lockers.

The parking lot has space for 52 cars.

Administrators will also have ample office space.

Volunteers from the Home and School Association and members of the student council have their own rooms, too.

And luxury of luxuries, plenty of storage space has been built in.

The gym auditorium has been constructed for good acoustics. It has a full stage and a projection room above.

"At the old Bialik there was always congestion in the corridors, the classes were often little more than nooks, and the facilities, the gym, the library, the lunchroom, were inadequate. That school was originally an elementary school, and was not suitable for a high school," said JPPS executive director Merle Frankel. Never meant to hold more than 300, the student population grew to over 500.

Frankel said another $2 million is needed to put the building project in the black. Campaign chairman Thomas Hecht was "almost singlehandedly responsible" for making the new school a reality, she said.

"The parent body and some community leaders responded generously but the community did not," said JPPS president Freda Rashkovan.

"The organized Jewish community gave us the go-ahead for the campaign and set up the machinery, saying the new school was needed, but that was it."

Perhaps as a consequence, the "grassroots" of the community have not contributed significantly either. "There seems to be a problem seeing Jewish education as a top priority. Hospitals seem to elicit more response than schools."

People who say a new high school was not necessary do not realize that Jewish education is "the cornerstone of building a community and maintaining it," said Rashkovan. The building project, added Frankel, is a statement that the Montreal Jewish community is here to stay.

The public will have a chance to tour the new Bialik at the official opening Sept. 23. Former students of Bialik will hold their first reunion party in the new school in October.

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Questions raised

Rabbis speak of learning

By
PAUL LUNGEN

TORONTO—

"The larger number of our people are on the brink of cultural annihilation as Jews for lack of stimulating, provocative experience in the depths of Jewish learning," according to a visiting rabbi from Israel.

But while many Jews are going the "way of least resistance" and assimilating into the predominant culture, there is a parallel growth and "sensitizing awakening in Jews around the world to things Jewish," said Rabbi Nota Schiller, dean of Ohr Somayach yeshiva in Jerusalem.

Schiller, along with Rabbi Uziel Milefsky, senior lecturer at Ohr Somayach, were the keynote speakers at the recent opening lecture of a "week of Jewish learning" program, sponsored by Ohr Somayach and the Joseph and Faye Tanenbaum Jewish Education Program. Ohr Somayach is an international network of colleges and adult education programs.

In discussing "the assimilating Jew" Schiller told about 375 people present at a converted boat showroom on Bathurst St. that Jews are now questioning whether there is something more to life than just the physical environment.

"Questions about ultimate existence and God are not answered by technological advances," he stated. "In the citadels of secularism, Harvard and Yale, people are asking the question and finding possible answers in old religious sources," he said.

Pointing to a resurgenge in Jewish learning, Schiller said "in mystical lore there is a fusion of time, place and people. Now, the resources of the Toronto community, of those who study and translate Jewish learning to daily existence is available to the public at large."

Among the appreciative men and women, young and old, who attended the lecture were several Ohr Somayach students who have taken the rabbi's advice to heart. Charles Blum, an OS student for six months and principal of B'nai Avraham religious school in Markham, told The CJN he came from "a totally assimilated family. We only celebrated two holidays: Christmas and Easter."

He gradually developed an interest in Judaism over the years and now plans to travel to the main OS branch in Israel to study for the next six years.

Russel Shain, a native of Johannesburg who is visiting friends in Toronto, participated in the Ohr Somayach program in Jerusalem. As a youth, he says, he was not religious at all. While traveling through Israel he was asked to attend a lecture at OS and was so impressed he ended up changing plans to visit Europe to continue studies at the yeshiva.

"I think it's the total acceptance, the warmth, the association with real people that attracted me," he said. Today he considers himself an observant Jew.

His brother went throught the same experience, visiting Ohr Somayach for a day, and staying seven years.

Rabbi Milefsky wound up the lecture with a discussion of the Jewish view of love and marriage.

Autos cross Canada en route to Expo 86

TORONTO—

It promises to be a vintage year for auto enthusiasts.

The 1932 Alfa Romeo 2300, the "big green" 1931 Bentley Vanden Plas open tourer and the sleek world champion Porsche 956 will be some of the classic racing cars that will take part in a Canada-wide tour to honor Vancouver's Expo '86, it was announced here recently.

Sponsored by Rothmans of Pall Mall Canada, the traveling automobile exhibit was chosen to correspond to the exposition theme of man and motion.

The coast-to-coast tour of vintage and classic automobiles gets under way in Halifax in May, 1985 stopping in 20 major centres en route to the opening ceremonies of the 1986 world fair.

Joining the Bentley, Porsche and Alfa Romeo in the display of high speed cars will be a 1911 Peerless Model 32, a 1913 Ford Model T Flyer and a 1931 Duesenberg Model J. The Duesenberg alone is valued at $250,000.

Joining Rothmans as an exhibitor at the fair, which runs from May 2 to Oct. 13, 1986, will be corporate giants such as Canadian Pacific, Air Canada, The Royal Bank of Canada and over a dozen others, according to Grant Herrington, Rothmans public relations spokesman for British Columbia.

There are also 33 nations which have committed themselves to exhibiting at the fair. Singapore, South Korea, Indonesia, Communist China, the Soviet Union, the United States and several European countries have agreed to participate, and more are expected.

Each participant will be constructing a temporary pavilion, with costs of the projects ranging from $4 to $7 million, according to Expo spokesmen.

About 170 acres of prime commercial and residential land in the False Creek and downtown areas of Vancouver will be devoted to Expo. Planners expect the facilities will be able to accommodate 150,000 people per day, with 16,000 live performances--from ballet to folk festivals to rodeos to handgliding championships--scheduled for the 6-month run.

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Arts

Ideal gift for Rosh Hashanah

Sisters create personalized puppets

By
FRANK RASKY

TORONTO —
"Just give us the face we'll pull the strings."

That snappy slogan has been devised by a pair of enterprising sisters pulling the strings of their recently launched People Company gift business, which they operate out of their homes (telephone 225-8364 or 447-0821).

If you're looking for an unusual "fun gift" for Rosh Hashanah, for a bar or bat mitzvah, a sweet 16 party, wedding, graduation, anniversary or opening of a dentist's or other professional's office, Denise Levinter, 32, and her sister, Wendy Moss, 28, believe they have the answer.

They create personalized marionettes designed to look like the person receiving the gift.

You provide them with two recent photos of the person (a profile as well as a frontal view) plus additional descriptive details which you fill out on an order form.

Marionette creators Wendy Moss, left, with Michael Jackson replica and Denise Levinter with marionette of 50-year-old Toronto woman.

Two artists who specialize in sculpting and costuming then create 18-inch tall movable marionettes, with sculptured costumed bodies and ceramic arms, legs and heads.

The cost is $225 and the sisters provide free delivery.

They acquired their business sense from their father, Sidney Goldstone, an immigrant from Manchester, England, who runs the Young Set Children's Wear shop in Bayview Village.

Denise, who works as athletic director of the Richmond Hill Country Club, says her husband, Robbie Levinter has been very supportive.

Wendy, who has worked with the Reena Foundation and is counselor cooordinator at the Robin Hood Day Camp, has likewise found her physician husband, Dr. Jay Moss, encouraging.

The idea germinated when the sisters attended a bar mitzvah in New York. They were intrigued when their cousin, Jason, received as a gift a replica of himself.

"But his was more like a stuffed pillow doll that cost $250," says Denise. "We feel that the design we developed, hand-sculpted of clay, is superior."

Pooling their capital of $1,200, it took the sisters six months to register the company's name and logo and to find talented artists who would turn out the marionettes under their direction.

Typical of their customers was a woman celebrating her 50th birthday.

"I think it would be a particularly ideal gift for a woman who is pregnant," says Denise. "We would do marionettes of her before and after she has delivered her baby — and perhaps do an additional marionette of her child."

Sensitive issue handled successfully in trilogy

By
SHELDON KIRSHNER

TORONTO —
How do you deal with homosexuality without being patronizing or snide? In this age of sexual revolution, the question begs sharp definition from a playwright who attempts to grapple with it.

Harvey Fierstein attacks the issue openly and frankly in Torch Song Trilogy, now playing at the Royal Alexandra until Saturday, Sept. 15, and the result is most satisfying.

Torch Song Triology has the knack of being both funny and sorrowful, without being maudlin or pathetically sad.

Arnold Beckoff (Charles Adler) is a Jewish transvestite who seeks love and respect from his peers as well as from his archly conventional mother. Rarely is his yearning fulfilled.

Ed (Tom Stechschulte), Arnold's lover, is torn between his homosexuality and his hetrosexuality.

The tension flowing from their relationship is the basis upon which Torch Song Trilogy proceeds.

Prancing across the stage in his bunny slippers, or getting all worked up about himself, Arnold is a sympathetic character. As portrayed by Adler, he is articulate, intelligent and overly sensitive. Adler's performance, almost without exception, is excellent.

Cooler and more self-composed than Arnold, Ed flits from Arnold to Laurel (Meg Mackay), a supposedly liberated woman who, finally, cannot accept his sexual peculiarities.

Stechschulte, too, is solid, giving off stolid vibrations. Mackay, while a mite frantic, is credible as a person whose emotions cannot cope with her detached and wholly tolerant intellectual views.

Arnold's mother (Estelle Getty) comes pretty close to stealing the show. Imagine the sparks that fly when Mrs. Beckoff, in from a visit from Miami Beach, floats into her son's apartment and tries to set him straight.

The ultimate Jewish mother, Getty evokes appreciative laughs from an audience that has already been served up well-worn homilies.

Torch Song Trilogy, as directed by Peter Pope, is a paean to the human condition. It exists on one level but its message is transcendent.

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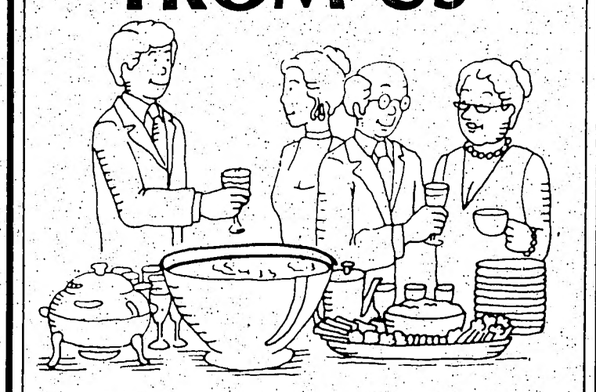

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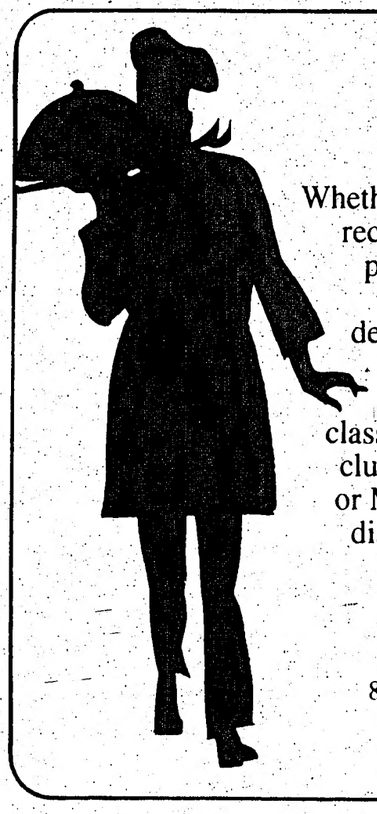

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Arts

Rabbi's daughter busy with translations

Social worker attempts to rescue Yiddish literature

By
HENRY SREBRNIK

ANN ARBOR, Mich. — A small community in the American Midwest is not New York or Toronto or Miami. It's not the kind of place you'd visit in order to find Yiddish creativity. But the world is full of surprises.

The college town of Ann Arbor, home to the University of Michigan, is also the spot where, to quote Phillip Slomovitz, editor emeritus of the Detroit Jewish News, "a supreme rescue mission of Yiddish literature" is taking place. And the cause of it all is a 52-year-old social worker born and raised in Brooklyn, daughter of an Orthodox rabbi, with Yiddish as her mother tongue.

In the last five years Aliza Shevrin has translated into English and published three books of writings by the famed Yiddish author Sholom Aleichem, Holiday Tales of Sholom Aleichem, Marienbad, and In the Storm. She is presently translating another novel, Yosele Nightingale, due for publication in 1986.

If she wishes, she can continue with her mission for years to come. Only a third of the master Yiddish storyteller's works have been published in English.

Aliza Shevrin's interest in translation "came about accidentally and for fun." Two decades ago, she was living in Topeka, Kansas with her husband Howard, a psychologist then on the staff of the Menninger Foundation. With time on her hands, she decided, on a whim, to translate one of the Isaac Bashevis Singer's stories appearing in serialized form in the Yiddish daily, the Forverts. "I just had the urge to translate it, to scribble it down for fun on the spur of the moment."

She sent her effort to Singer and, on her next visit to New York found herself, incredibly, engaged by the famed writer to be his translator. Several of his short stories which appeared in English in the New Yorker were Shevrin's work; as well, in 1972 her translation of Enemies: A Love story came out. It was nominated for a National Book Award. [Singer himself would later go on to win the Nobel Prize for literature, of course.]

Though she considered all of this a wonderful break — "it was like being discovered in a Hollywood drug store!" — the working relationship with Singer later came to an end. She decided to try her luck with the best known Yiddish author of them all, Sholom Aleichem.

He was, of course, long deceased, so Shevrin looked up his granddaughter and the executor of his literary estate, the novelist Bel Kaufman. She was allowed to translate seven short stories, which appeared in 1979 as the Holiday Tales. Bel Kaufman liked her sense of style and professional approach, and allowed her to take on bigger projects.

In 1982 Marienbad appeared. Unlike most of the Yiddish humorist's tales, which take place in the shtetlech of rural Poland, this work, written in 1911, deals with the romantic foibles of rich Warsaw Jews and their spouses "taking the waters" at the famed Czech resort. Shevrin calls the book a "comic farce," and says the story, if transposed to the Catskills, is very contemporary.

The work received favorable reviews, so

Aliza Shevrin

Shevrin plunged ahead and began work on another long-forgotten classic, In The Storm. Sholom Aleichem's 1907 novel of social, personal and political upheaval in the Jewish kehilla of Kiev during the 1905 Russian Revolution and the pogroms and emigration to America and Palestine that followed. It was released in the spring of 1984.

Now well established in her profession, she was the recipient of a Rockefeller Foundation fellowship to continue with her work. A short story by Sholom Aleichem entitled My Acquaintance With Chaim Nachman Bialik appears in the September Midstream.

"I find translation more enjoyable than writing," says Shevrin. "A translator's task is not very different from that of a musician or an actor. It's like a performance — I see myself as performing Sholom Aleichem.

"When you translate, it's like a script, and you can get 10 different interpretations without ever changing a word. There can be different phrases, structures and combinations, and nobody's completely right. There are always several possible rights. While the interpreter or performer adheres as closely as possible to the original, there is still a great deal of latitude."

Translating turn-of-the-century Yiddish into English is no easy task, Shevrin is quick to point out, because "the structure of the language is so different. You have to find equivalents that sound right in English but also sound as if a Jew in early 20th century Eastern Europe is talking. Also, Yiddish is extremely idiomatic, and has a particular rhythm the translator must try to maintain."

Shevrin is fortunate in having Yiddish-speaking helpmates: her parents, whom she consults for opinions on the right shades of meanings of certain words, and her husband Howard, now a faculty member at the University of Michigan. She and her husband will read to each other the work she has just translated, in Yiddish and in English, five or six times, until she gets it just right.

Aliza Shevrin also proselytizes on behalf of Yiddish in other ways: she teaches the language at the Beit Midrash of the University of Michigan Hillel, gives classes in Detroit, and goes on the lecture circuit.

"I'm trying to take advantage of the fact that I'm a native Yiddish speaker," she says, explaining her work on behalf of Yiddish. "Anyhow," she adds, somewhat reluctantly, "in a generation or two there may not be too many of us left."

Gallery celebrates with special showing

TORONTO — First Impressions Gallery is two years old, and a special showing of limited edition lithographs, serigraphs and etchings will highlight the anniversary celebrations.

The original works of artists from six countries, including Newcomb from England, Cobb and Hayslette from the United States, Agam and Shalom of Israel, Erte and Lebadang of France, Alvar and Romero from Spain and Duchene and Dandurand from Canada will be on view at two locations beginning Sunday, Sept. 9.

The primary location will be the gallery/residence of Mark Buck, the driving force behind First Impressions, at 31 Milner Gate, Thornhill.

The second location will be Phillip Smith Hall, in the lower level, Holy Blossom Temple, 1950 Bathurst St. throughout the High Holy Day season.

The opening reception to celebrate the show and the anniversary will also be held at the gallery, on Sunday, Sept. 9, from noon until 7 p.m.

Exhibition hours at the gallery are Thursdays from 6 to 9 p.m., Sundays 1 to 5 p.m., and by appointment until Saturday, Oct. 13. Telephone 886-1770 for more information.

The show at Phillip Smith Hall runs until Oct. 5. Call 781-9563 for hours of opening.

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Arts

Jeanne Beker

Spunky interviewer climbs TV's ladder on energy, talent

By
FRANK RASKY

TORONTO —

In her optimistic fashion, Jeanne Beker considers herself lucky that her parents, Joe and Bronia from Kozowa, Poland, happen to be Holocaust survivors.

When any of her TV interviews with showbiz celebrities are getting tough and hairy, she reminds herself:

"Look, Jeanne, if your folks were able to survive Hitler by escaping on the run, then you should be able to survive this assignment."

Beker is such a cheery interviewer, it's doubtful that you'll be able to detect her pressure tremors. She's the vivacious and wide-smiling sprite of 32, who covers the entertainment beat on CITY-TV's City Pulse News nightly and co-hosts its weekly New Music Magazine Show.

And starting Aug. 31, she'll also be doing entertainment news, gossip and interviews on the hour for MuchMusic Network. It's CITY-TV's new nationally syndicated, 24-hour, pay-TV cable system, specializing in rock and country music shows.

A workaholic, who puts in an average of 12 hours a day, Beker, in addition, is the Toronto correspondent for the internationally syndicated NBC and CHCH-TV Entertainment Tonight show.

"I party for a living," Beker likes saying, "and work is my best friends."

Actually, the Toronto-born graduate of Associated Hebrew Schools and William Lyon Mackenzie Collegiate began as an $18-a-week actress in 1972, co-starring with the then unknown Gilda Radner in the kiddy play, Copper Mountain, in Toronto's now defunct Global Village Theatre.

Later, after touring Newfoundland with the Mummers Troupe, she got a $150-a-week job as a reporter at what she calls a "two-bit station," CJON, in St. John's.

She moved back to Toronto to work as a CHUM radio reporter and in 1979 got her break with CITY-TV.

She was asked by The CJN: "Is it true that you need a pretty face to get a job on TV?"

Beker laughed. "If anything, my looks worked against me," she said. "I'm no cheerleader with a snub nose and blonde locks. I've got a generous ethnic nose sprinkled with freckles and I don't pretend to be a beauty.

"But I'm energetic and spunky and won't take no for an answer in a very cutthroat business. In other words, thank God I'm a survivor . . . just like my parents from Galicia."

Jewish content dominates

Choir celebrates its 90th anniversary

music

By
RICK KARDONNE

Jewish content will occupy centre stage stage during the Toronto Mendelssohn Choir's 90th anniversary 1984-85 season, which will feature Leonard Bernstein's Kaddish (Third Symphony), Felix Mendelssohn's epic oratorio Elijah, and the world premiere of a new Choral Symphony by Srul Irving Glick as well as the traditional Christmas performers of The Messiah.

Bernstein's Kaddish was last performed by the Toronto Mendelssohn Choir in April 1973, featuring the convincingly emotional lead speaker performance of Genevieve Bujold.

On Feb. 25, 1985, the lead speaker will be portrayed by veteran actress Martha Henry, star of many Stratford productions in the early-and-mid 1970s, and the lead singer will be the same as during the 1973 performance: Roxolana Roslak. Dedicated to the memory of John F. Kennedy, Kaddish is a powerhouse of musical and theological emotion.

The Glick Choral Symphony will be premiered the same evening.

The actual 90th anniversary gala concert will feature Felix Mendelssohn's Elijah on May 15, headlined by an all-star cast of the likes of soprano Leona Mitchell, tenor Seth McCoy and baritone Allan Monk as Elijah.

Considered by many to be Mendelssohn's greatest work, there is no better qualified conductor to direct it anywhere in the world than Elmer Iseler, whose knowledge of Jewish-content choral music, together with his mastery of choral leadership in general, is truly extraordinary. The National Arts Centre orchestra will perform.

For further information call 598-0422.

* * *

The Stockholm Orchestra, under the direction of the venerable Soviet-Jewish emigre Yuri Ahronovitch, promises to be one of the highlights of the 1984-85 Roy Thomson Hall orchestra-series concerts. Featured work will be one of this century's most challengingly original melodic composition: Shostokovich's Cello Concerto No. 1. The date for this Toronto debut appearance is Nov. 5.

Yehudi Menuhin will conduct the Royal Philharmonic Orchestra of London on Feb. 17, when he will also perform the Mendelssohn Violin Concerto.

Mstislav Rostropovich directs the National Symphony of Washington on March 19, while six Schoenberg songs will be performed by Anja Silja as the Cleveland Orchestra, under Christoph Von Dohnanyi, performs May 25.

Topical relevance in Aida

Rounding out the Roy Thomson Hall orchestra season will be an all-Beethoven program by the Gewandhaus Orchestra of Leipzig under Kurt Masur on Oct. 29.

For further information call 593-4822.

* * *

The intentions behind the presentation of the classic movie of Verdi's Aida at Roy Thomson Hall for nine performances in mid-August were most praiseworthy: elevation of the multicultural ideal to the level of national spotlight coverage and exposure.

The opening gala presentation was worthy of these intentions in terms of sponsorship (by General Mills, Lancia and Bravo Division) and social glitter. And Aida itself, with its interracial overtones, certainly has topical relevance for today's multiethnic challenges.

But the impact of the film itself was literally blurred by poor screen projection which resulted in at least half its length appearing to be out of focus. Moreover, a stunningly dramatic portrayal of Aida by Sophia Loren (with voice by Renata Tebaldi) as well as an empathetic performance by Lois Maxwell, were both constantly stonewalled by such a wooden statue characterization by the object of their romantic designs that his name, even for his own sake, doesn't merit mention.

The idea of such high-profile multicultural presentations at Roy Thomson Hall, however, should definitely be pursued. As this event was presided over by leading luminaries in Toronto's Italian community, an equivalent Jewish event — perhaps a premiere of the upcoming movie spectacular on King David (presuming that the movie lives up to its advance billing), should be worthy of serious consideration by the Jewish community.

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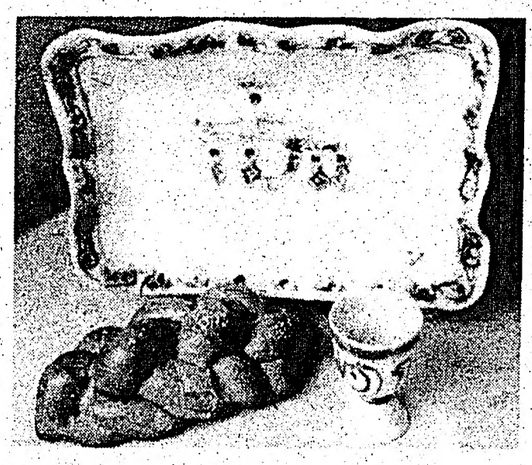

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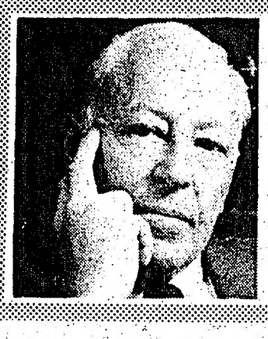
Nuclear winter could mean the end for human race



books

By
BERNARD BASKIN

Cold and the Dark: The World After Nuclear War, by Paul R. Ehrlich, Carl Sagan et al. General Publishing Co. Ltd. $18.95.

This book may be the most important and portentous that I have reviewed in 40 years. The scientific findings that it describes may be the most frightening and ominous in the long history of science.

In October, 1983, a conference took place in Washington which brought together world-renowned scientists from both sides of the Iron Curtain (linked by satellite) to discus findings on the intermediate and long-range effects of a major nuclear war.

What emerged from these proceedings was not merely a reiteration of the devastating effects of a nuclear war on human beings but something dramatically new and unprecedented.

It was demonstrated through the use of computer models that a nuclear war involving the exchange of even a fraction of the total American and Russian bombs would change the climate of the entire northern hemisphere, shifting it abruptly from its present seasonal state to a long, sunless, frozen night. Temperatures would fall well below zero, and fresh waters freeze over. Crop loss would be total as the world's bread basket would be rendered infertile.

Some species such as rats, roaches and other pests might persist to torment any human survivors who might live through the cold and the dark, radiation, lack of communication and medical aid, depletion of food and other vital supplies.

The darkness and cold would in all likelihood spread from the northern to the southern hemisphere.

Dr. Paul Ehrlich in his paper on the Biological Consequences of Nuclear War writes: "It was the consensus of our group that, under those conditions, we could not exclude the possibility that the scattered survivors simply would not be able to rebuild their populations, that they would, over a period of decades or even centuries, fade away. In other words, we could not exclude the possibility of a full-scale nuclear war entraining the extinction of homo sapiens."

From all this flows an obvious conclusion. It is theoretically possible for either the Soviet Union or the United States to launch a first-strike attack without harming any citizen of the attacked country, to have no return fire, but in the process to destroy both nations by expunging their agricultural productivity as a result of the reduction of light and the lowering of the temperature.

In other words, nuclear war is suicidal. There is no escape for any nation. A first-strike could mean inevitable death for all.

A full-page article in the New York Times (Aug. 5) reports that the U.S. government has embarked on a broad program to assess the problems of the cold and the dark after a nuclear exchange. More than $50 million has been set aside for a scientific study.

A member at the conference declared: "For four decades we have remained ignorant about the possibility of the nuclear winter. What else might we be overlooking?"

What is eminently clear is that the issue is not adversarial politics but biological survival. The enemy is not the Soviet Union or the United States, but the nuclear weapons themselves.

Author vividly details life on run for Jew

By
SHELDON KIRSHNER

Joachim Schoenfeld is a survivor — a man who has endured the worst humanity can offer.

Born in Galicia in 1895 and educated in Vienna, he was the financial director of a Polish nail and wire conglomerate from 1930 onward. Life treated him and his family well, until the German invasion of Poland.

It was then that his world fell apart, never to be reassembled again.

Now a Torontonian, Schoenfeld lost his wife and two sons in the Holocaust: Ola, his spouse, perished in the gas chambers of Belzec, while his boys, Zygmunt and Stefan, died resisting the Nazis.

Forty years after the Russian army liberated him, Schoenfeld has written a book about his wartime experiences, Holocaust Memoirs [Ktav Publishing]. Vivid, moving and informative, Holocaust Memoirs deals not only with the personal vicissitudes of a Jew on the run from his tormentors, be they German administrators or their Ukrainian collaborators.

It is also an historical account of the Lwow ghetto and the Janowski concentration camp, of which very little has been published to date.

Although English is not his mother tongue, Schoenfeld provides a reader with kaleidoscopic impressions of countries and their people under tremendous pressure.

Joachim Schoenfeld

- He writes of the morning of Sept. 7, 1939, when he, Ola and their sons fled Warsaw, bidding that burning city "a sad and painful farewell."
- He recounts the supreme irony of Polish Jews who, in their pathetic ignorance, wished to leave Soviet-occupied Poland for the German zone. "Those who registered for the return to German-occupied Poland were unwilling to listen to what people were saying about the ill-treatment of Jews by the Nazis," he notes dispassionately.
- He recalls how, but for an accident of fate, he might have found a sanctuary in Palestine.
- He remembers the atrocities committed by the Ukrainian nationalists, eager for a state of their own.
- He analyzes the social structure of the ghetto, explaining that the Jewish policemen there were on top of the rung.
- He tells of the reception Poles accorded to returning Jews.

In addition to his recollections, Schoenfeld includes accounts of fellow survivors, now scattered throughout the globe.

In the past 40 years we have been inundated with Holocaust literature. Much of it, unfortunately, has been rather repetitive. Holocaust Memoirs is not. It is one of the better works to have arisen from the fire and the hell of the Holocaust.

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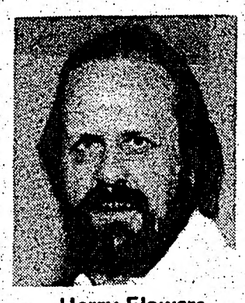

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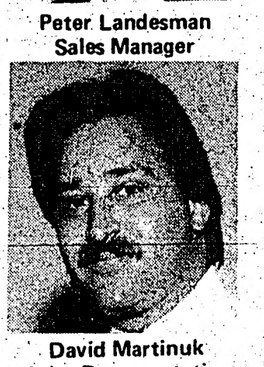

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Arts

Tom Wood as Celimare and Barry MacGregor as Bocardon at Shaw.

Bedroom scenes missing

French farce falls a bit short

By
BEN ROSE

NIAGARA-ON-THE-LAKE —

If Celimare, or Friends of a Feather, is a souffle, as its adapter says it is, then too many eggs (or too many cooks) have been used to make it.

It's sad to report that, after its string of successes with British farces, the Shaw Festival has not done as well with its current production of a French farce by Eugene Labiche, adapted by Allan Stratton. Celimare runs in the main Festival Theatre until Oct. 14.

Celimare may be a great exercise for an acting ensemble, but it goes off in too many directions for an audience — too many, even, for a farce.

The sure touch that Stratton showed in writing Rexy, that incomparable comedy about Mackenzie King, is missing in his adaptation of Celimare.

Theatregoers who recall that Labiche was the author of Italian Straw Hat and Le Voyage de Monsieur Perrichon will be disappointed in the Festival's treatment of this one.

Where did the distinguished British director Wendy Toye go wrong?

Possibly the adaptation wandered too far from the main plot. Certainly the casting of Brenda Robins as Emma, an innocent, 22-year-old bride who is about to marry an aging French roue, was a mistake.

Is it possible that Celimare is suffering from the absence of Heath Lamberts who is on a sabbatical from the Shaw Festival? In his place we have Tom Wood who was absolutely superb in last year's Simpleton of the Unexpected Isles but in Celimare is not quite believable as a boudoir commando.

We keep hearing about all his past conquests, but none of the women ever appear on stage, so we don't get a chance to see him in action. Judgment on Tom Wood as a headliner at Shaw (his first starring role) should be suspended until he gets a better vehicle.

On the positive side, Irene Hogan is an absolute delight as Celimare's mother-in-law, and not far behind is Michael Ball as the father-in-law. When they are on stage everything falls into place. Norman Browning as Pitois, Celimare's chief-of-staff, has the proper mixture of respect and scorn required.

Toye and Stratton have tried a lot of ambitious business with the character of Vernouillet, one of the cuckolded husbands, but it doesn't come off, not through any fault of Richard Farrell who plays the part. It becomes tiresome to hear him singing song after song about his wife who died from eating poisonous mushrooms.

As the other cuckolded husband, Barry MacGregor has a huge dog which never appears either . . . but causes a lot of fuss offstage.

Imagine a farce without one bedroom scene, or even a door leading to a bedroom. Listen, whoever is in charge at Shaw Festival, let's get back to basics!

It's hard to resist recipe from an Arabian Night

By
SHELDON KIRSHNER

Kosher Cuisine, by Helen Nash. Random House. $23.95.

•

Recipes for an Arabian Night, by David Scott. Random House, $11.95.

•

The New, Revised & Updated McCall's Cookbook. Random House, $23.95.

•

Do you live to eat or eat to live?

It's a relevant question in these times of heightened food consciousness.

Everyone, it would appear, is suddenly interested in food. No longer is it merely fuel for the belly. We seem to go on and on about our favorite restaurants, our most reliable butchers and greengrocers or our latest dinner parties.

The books under review will, no doubt, refine your taste and your culinary repertoire.

Helen Nash, who is descended from a Polish Orthodox family, always felt that kosher food could be as elegant, varied and exciting as any other mode of cooking.

After 25 years of experimenting with hundreds of recipes that reflect the national cuisines of several countries, she compiled Kosher Cuisine. Most of the recipes in this attractive yet functional volume are inspired by classic French, Italian and Chinese recipes — dishes like bouillabaise, spaghettini with basil, parsley and tuna sauce, and bean sprout salad.

However, Mrs. Nash has also borrowed from Greek and Middle Eastern cuisines, and her recipes for moussaka and couscous have been adapted for kashruth observers.

This reviewer has a predilection for Middle Eastern delights, and so Recipes for an Arabian Night hits the spot.

Who can resist cucumber with yogurt, burghul wheat salad, egg and lemon soup, Arab lamb stew or marinated lamb kebabs?

Scott's book is clearly written and easy to follow. Who knows? You, too, may fall in love with the cuisine of Israel, Lebanon, Morocco or Egypt.

McCall's Cookbook is one of the standard works, and will likely be for years to come.

The revised and updated edition, a 537-page compendium, takes into account contemporary interest in nutrition, calorie reduction, fresh ingredients and international cuisine.

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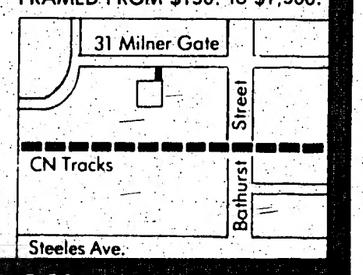

EXHIBITION OPENS THIS SUNDAY
Art also on display at Holy Blossom Temple, Sept. 10-Oct. 9

Exhibition planned for Queen's Quay

Canadian designers show style in interior furnishings

By
KAREN SHENFELD

TORONTO —

"There is no such thing as bad taste . . . only uneducated taste." Toronto's Esther Shipman has adopted the maxim as personal credo with optimism and zeal.

Believing "Canadians have acquired a sophisticated design sense," the artist, promoter and interior design consultant has launched an exhibition showcasing new forces in Canadian furniture design.

The installation, entitled Virtu, opens to the public on Sept. 11 at the Queen's Quay Terminal Building, South Atrium, Harbourfront and will run for three weeks. Featuring works by more than 30 Canadian designers, it includes all manner of interior furnishings: fabrics, carpets, screens, ceramics, tables, chairs, sofas.

Virtu, Shipman explains, "derives from the Italian word for excellence. It means the quality of being beautiful or rare. There are artists in this country producing designs as good as any place in the world. I wanted to provide a forum, a first-rate opportunity for young artists to exhibit their works to the public at large."

With Virtu, Esther Shipman means business — she hopes to arouse serious interest in Canadian design from manufacturers, as well as private buyers.

Three distinguishing features of fine furniture down the ages have been solidity, utility and decorativeness, but these features have not often appeared uniformly. When asked to classify or place Virtu's featured works into some historical stylistic context, Shipman becomes obdurate, even irate.

"I hate labels," she states emphatically, knitting her black brows. "People are constantly trying to fit things into categories."

Shipman will concede that overall Virtu expresses a movement away from the mass-produced towards the hand-crafted. Modernist designer Eileen Gray also exerts an influence. In the 1920s, Modernism signified a rejection of decoration in favor of simple elegant forms. Eileen Gray studied oriental lacquer techniques to produce furniture with mirror smooth surfaces.

Reluctant to categorize, Esther Shipman speaks enthusiastically about individual artists and their contributions to Virtu. She praises Martin Kohn, whose tripod table appeared in Home Beat of the New York Times, having won an honorable mention in Progressive Architecture's International Furniture Competition.

His table's functional appeal contrasts with David Young's whimsical pieces: an entire line of furniture modeled on "Nibs" licorice.

The painted wood and glass table offered by Modris Broze reveals a funky 50s influence — different again.

There is nothing intrinsically "Canadian" about the designs exhibited by Virtu; the artists are striving to transcend regionalism to produce furnishings with international appeal.

Martin Krohn's tripod table on view at design show.

Esther Shipman

Virtu is, in its realization, a reflection of its originator. Just 26 years old, Esther Shipman is a dynamic, talented and capable woman who refuses to be pigeonholed. She possesses a sharp, intense beauty — jet black hair, brows, a well-defined profile — looking not unlike designer Eileen Gray.

Shipman graduated from Ontario College of Art in 1981 where she studied sculpture, print-making and film. Her interest in furniture grew when she landed a summer job at Ridpath's, a traditional furniture store, in 1980. She worked there as an interior design consultant full and part-time until last month.

Two and a half years ago, Shipman established her own business, Art Direction, "to promote Toronto artists whose works fall between establishment and alternative space galleries." Her apartment, located in Toronto's new-wave Queen St. district, overflows with art and artifacts.

"I am in an interesting position," Shipman says confidently. "I am at base a middle-class, suburban woman who has stepped into an avant-garde environment, then returned to the establishment by working at Ridpath's. I want to integrate the two worlds."

And with Virtu, Esther Shipman hopes to establish a name for herself and Canadian design on an international scale.

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Travel

Salonika filled with character

History shared with modern sophistication

By
SHELDON KIRSHNER

SALONIKA —

Salonika, Greece's second largest city, is an open-air museum of Roman ruins, historic Byzantine churches and old Turkish baths. It is also a pretty sophisticated, modern city with wonderful cafes where you can while away the hours dreamily.

Often ignored by tourists in their haste to "do" Athens and the magical Aegean islands, Salonika — or Thessaloniki — is a busy metropolis of enormous character with a distinct Balkan flavor.

A partial view of Salonika, a city with character.

On one side is the sea, imparting a certain expansiveness to Salonika. Way back, framing it like an amphitheatre, are the mountains, green and somewhat rugged.

Sited at the crossroads of Europe's north/south and east/west trade routes, Salonika was founded by Cassander, Alexander the Great's brother-in-law, in 315 BC. Thessaloniki, Cassander's wife, gives it its name.

Salonika, which was home to a great Sephardic Jewish community prior to the Holocaust, was conquered by the Romans. And the Romans, under whose rule Salonika prospered, left a lasting legacy here.

Like Jerusalem, Salonika has a Western Wall. But Salonika's, which surrounded the city at one point, is nearly all gone. Here and there, you see glimpses of this Roman wall, which fell into disrepair over the centuries.

In another part of Salonika, amid rows of drab apartment buildings, you'll come across the ruined Palace of Galerias. A Roman emperor, Galerias spent a fortune building his sumptuous castle. It is a fine sight to behold. However, the partly dirt, partly mosaic floor has become the haunt of prowling cats.

Not far away is the Arch of Galerias, which Galerias erected to mark his victory over the Persians in 297 AD. Next to it, on busy Egnatia St., is the Rotunda — the oldest Roman building in Salonika.

The Rotunda, with its extraordinary mosaic floor, was conceived as a mausoleum, converted into a church by the Byzantines, turned into a mosque by the Turks and finally, with the Greek conquest of Salonika in 1912, made into a church again.

Since the earthquake of 1978, the Rotunda has been closed for public perusal. And while this reporter can't vouch for the beauty of the place, his guide, Afroditi Economidou, can.

In her professional capacity, she has visited the Rotunda, and reports that the mosaics are the most splendid to be seen in all of Salonika.

As Ms. Economidou points out, Salonika is second to the town of Kastoria for the number of Byzantine churches. There are a total of 40 throughout Salonika, and perhaps the most impressive one is Agios Dimitrios, with its fifth century mosaics.

The Turkish baths in question seem to be all over town, for the Turks could hardly do without their shvitz. Regretably, they are no longer in use. But they lend a certain architectural piquancy to Salonika.

The bath this traveler saw was off Tsimisks St., one of the chief thoroughfares, in a warren of Oriental-looking streets which exuded a strong Middle Eastern and/or Balkan atmosphere.

Before the Greek-Turkish war in the early 1920s, many Turkish Moslems lived in Salonika, and they often frequented the baths. After a population exchange following the conflict, they left Greece. Yet the Turkish imprint is stamped deeply into Salonika's soul, and it can best be viewed in the upper parts of the city unscathed by the great fire of 1917.

The old Turkish quarter, with its twisting, excruciatingly narrow lanes, was preserved by nothing but happenstance. While residential neighborhoods near the port burned, it survived the ravages of the fire.

Most tourists do not venture up into this section of the city, but all of them pass by the White Tower, Salonika's trademark.

The White Tower is all that remains of a Venetian seawall. It has a gruesome history. Men were tortured in its dank dungeons, or thrown to their deaths from its ramparts into the sea.

Today, the White Tower is a benign symbol of a turbulent past — a rendezvous point. It is at the far end of Vassileos Konstandinou [or Nike Ave.], a street tailor-made for strollers, especially on warm summer months.

When the weather is hot, as it always is from June until at least September, you should head for Salonika's cafes.

You can find good ones all over the city, but some of the most charming ones dot Platia Aristotelous, an exceedingly pretty square near the water front.

There, at any one of these places, you can enjoy a cappuccino or a glass of ouzo, a tangy liqueur for which Greece is justly famous.

After these sybaritic pleasures, you can wander over to Salonika's main archeological museum, the best in northern Greece, and be enchanted by its collection of Macedonian treasures.

Count on spending about one hour in the museum.

If you're already in Salonika, you should visit nearby Halkidiki, a 3-fingered-shaped peninsula with a lovely coastline. Further along, you can go to Mount Athos to see an intriguing self-governing monastic community.

Mythical Mount Olympos lies 120 kilometres south of Salonika, a lofty peak the ancient Greeks believed to be the home of the gods. Contemporary Greeks regard Mount Olympus as a hiker's paradise.

* * *

If you plan to be in Salonika for more than a day, consider staying at the Capsis Hotel (28 Monastirriou), a comfortable hostelry pretty near the centre of the city.

If you require further information on Salonika, get in touch with the Greek National Tourist Organization in Montreal or Toronto.

Long life for lady

NEW YORK —

The Statue of Liberty, New York City's First Lady, will celebrate her 100th birthday on Oct. 28, 1986.

To put Lady Liberty in top shape for all the centennial festivities, a multi-million dollar renovation program is under way. Ellis Island, the historic immigration station near the Statue, in New York harbor, will also be extensively restored.

At no time, however will Liberty Island be closed to the public, according to the New York Convention and Visitors Bureau. Parts of the statue and the Ellis Island building may be off-limits at certain times (and Ellis Island is open only April 1 to Oct. 31) but visitors will still be able to walk around the national landmarks and view special historic exhibits.

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Travel

Breathtaking views of ocean

Oregon surprises first timers with its beauty

By
SHEILA DROPKIN

PORTLAND, Ore. — "Now I believe there's a heaven on earth," the elderly man standing near me exclaimed.

We were at Otter Crest Wayside Lookout in Oregon staring at the magnificent shoreline and the huge waves breaking over the crest.

"My wife and I retired to Florida five years ago," he continued. "We came from Iowa and had never been anywhere before; too busy working to travel. So now we get in our camper every few months for three or four weeks and travel around. We've been through most of the United States and Canada already; but this is our first trip here. Wonderful, isn't it?"

I had no choice but to agree with him. It was wonderful. We had driven down from Vancouver, BC, staying overnight in Vancouver, Wash., and were now into our second of five days here on the central coast of Oregon. The 20 miles that comprise this area include numerous picturesque bays, lovely beaches, state parks, excellent year 'round fishing and breathtaking views of the Pacific Ocean.

Otter Crest Wayside is over 500 feet above the sea on historic Cape Foulweather, which was discovered and named by Captain James Cook in 1778. He found this name appropriate since his ships were buffeted here for two days by a severe storm.

Miles of coastline are visible from the lookout and white sea lions, Oregon penguins and sea turkeys are often seen romping among the offshore rocks.

Nearby Depoe Bay is the world's smallest navigable harbor. All manner of boats, including commercial fishing vessels, sportscraft and charter boats, arrive here through a narrow rocky-gorge channel to fish for Pacific salmon, albacore tuna and rock fish.

During sea swells, especially prevalent during the fall and winter months, the "spouting Horns" geyser spews water into the air as waves force trapped water through crevices in the basalt rock cliffs.

Just south of Depoe Bay is Whale Cove, which was given this name in 1903 when a group of Indians discovered an 80-foot whale on the beach. Whales still swim into the cove, which is also known as Bootlegger Bay since it was used during Prohibition to spirit illegal liquor into the U.S. from Canada.

All along the coast, beautiful beaches beckon the swimmer and sunworshipper. Unfortunately, there's often more mist than sun, but people don't seem to mind and use the beaches anyway.

At sunrise, after the early tide has let out, the beaches are filled with shell hunters and joggers.

There are also some lovely bicycle paths in various locations, including easy paths for the novice and more challenging drives for the adventurous.

Those who enjoy a rough and sometimes tumble walk would appreciate the narrow, foliage-covered trail at Cascade Head leading to Hart's Cove, where the view of the sea is truly outstanding. Cascade Head, a timbered promontory, is part of a controlled study in tree experimentation and timber growth undertaken by the U.S. Forest Service. Hikers who take the so-called "march to the sea" are advised to wear long trousers and sturdy walking shoes.

As I mentioned earlier, the fisherman can find good sport all year long. Perch, rock fish, crabs, flounder and ling cod are available at any time; steelhead throughout the winter months; trout during spring and summer and salmon from early summer through November. Because of the rougher seas, winter fishing can be somewhat more exciting than during the summer months, but the more active motion of the boat is not for everyone.

Craft shops and art galleries featuring work by local talent abound throughout the area, as do many fine restaurants, motels and resorts.

We stayed at the Salishan Lodge, considered by many travel writers and guides as the finest resort of its type in the United States. We were slightly put off at first when we noticed that the gift pack for guests included a rain bonnet and that all walkways are covered to protect the pedestrian from raindrops falling on the head.

Nevertheless, the place is beautiful. Each of its 151 rooms has a fireplace, balcony and breathtaking view. The 18-hole golf course is moderately challenging and the pro shop carries some of the most beautiful sportswear available anywhere and at fair prices.

While there are some Jewish year 'round and summertime residents here, there really is no evidence of Jewish life. There's no synagogue, or kosher restaurant or Jewish social or service organizations. For any semblance of Jewish communal activity, one must travel to the larger cities, to Portland or Seattle. This is typical of many small U.S. towns and most especially those that are primarily tourist and vacation areas.

Nevertheless, it is well worth visiting. And for those who observe kashruth, there are several vegetarian restaurants and motels with kitchen facilities which can fill their needs.

There are no direct flights from Toronto to the Oregon coast. One must fly to either Portland or Seattle, and then either rent a car or fly a commuter line to the Gleneden Beach airport, located right on the beach strip.

However, if you don't have a car available during your stay, you miss out on the best part of the coast — touring. As beautiful and delightful as are the eastern seaboard coasts of Maine, Massachusetts and the Maritimes, even ablaze in the sunshine they can't compare in dramatic beauty to Oregon's "20 miracle miles" in the rain.

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Ontario, Quebec visit can please any tourists

By
SHELDON KIRSHNER

The Best Hiking in Ontario, by Doug Robertson. Hurtig Publishers, $9.95.

•

Backroads of Ontario, by Ron Brown. Hurtig Publishers, $17.95.

•

Historic Inns of Quebec, by Marvin Fremes. Fitzhenry & Whiteside, $10.95.

* * *

Vacation planners who aren't casting their eyes far afield this year should consider the rural charms of Ontario and Quebec, provinces whose natural beauty often escapes the notice of Canadians in a hurry to fly off to Europe or Asia.

The books under review, concise and to the point, may well help convince a skeptic that there is much in Ontario and Quebec for a traveler of simple tastes.

Doug Robertson, executive director of the Bruce Trail Organization, has produced a handy guide which an outdoors person will appreciate.

Ontario is blessed with 133 provincial parks, 304 conservation areas, four national parks and hundreds of public properties. Robertson, an avid hiker, zeroes in on the best of them.

Rather than provide a reader with very detailed information on a particular trail, Robertson sketches an overview, enabling you to decide at a glance whether it appeals to you.

His health and safety tips are useful, especially to a novice.

For those who prefer to do their traveling by car rather than on foot, Ron Brown's book is indispensable.

Twenty four backroad trips, ranging from short afternoon jaunts to weekend expeditions, are listed. Brown's backroads follow the shores of the Great Lakes, wind along quiet river valleys and over high plateaus and take you into northern Ontario's logging areas.

The guide comes with 24 maps and 90 black-and-white photographs. Bon voyage.

Marvin Fremes, a Torontonian, has spent many of his holidays roaming Quebec from the Ontario border to the Gaspe, scouting out historic inns with acceptable lodgings and fine meals.

With the exception of two places, all the inns he covers are at least 75 years old.

Writing in a casual style, Fremes succeeds in imparting his love of these folksy hostelries tucked away so neatly in the countryside.

This compendium will keep you in good stead as you drive through the rustic byways of Quebec.

Anglers' heaven

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Club proposes to raise money

Soccer buffs want chance at Maccabiah Games

sports scene

Co-ordinated By PAUL LUNGEN

The last time Canada sent a team to the Maccabiah Games in Israel, one sport was left only partly represented.

For competition in the most popular game in the world--soccer--Canada fielded only an indoor team, one of eight countries to do so.

But for the outdoor variety, what Tony Lipsey calls "the" sport at the Games, Canada had to sit on the sidelines and watch 16 other countries take part.

Lipsey has a proposal to change all that.

As secretary of the Toronto Jewish Soccer Club, he thinks the talent is there to represent Canada in the prestige event. But beyond that, Lipsey says the club has approached Maccabi Canada with a proposal that the club members themselves raise the money to send up to 18 players to Israel for the summer 1985 Maccabiah Games.

Who are these competitors who are champing at the bit to participate in the Games?

They're a collection of 32 soccer enthusiasts from four continents, mostly between 16 and 40 years old. In fact, they might be considered a microcosm of the various components of the Toronto Jewish community.

The club has athletes from South Africa, Great Britain, Romania, Morocco, Israel, and even some Canadians to give the team spice.

Of the 32 club members, 25 are active players, and says Lipsey, they're hoping to grow some more. With that many players, the club has had to expand to two teams recently, and it's hoping to sponsor even more teams in the future.

The accent is on youth for the planned expansion, Lipsey says.

"Every year we want to add another club, and we expect to have a series of teams from age 12 eventually," he says.

The club is hoping to sponsor a squad of 12-year-olds next season in the North York League, and groom the youngsters to move up to the parent team as they gain experience over the years.

Right now the number 1 team plays in the Toronto and District League, Ticcininni division, and at last count sported a 6-0-4 win, loss, tie record for a first place tie in the 10-team division.

The number 2 team is in third place in the 13-team Ontario Government Soccer League.

The club was formed two years ago from Maccabi veterans of indoor soccer, with the Toronto contingent forming the nucleus.

"It's an experienced club," Lipsey says, "but not necessarily young. We want to develop that youth. So far we have a good record due to good coaching and by developing a sense of being a club."

With Leon Levy, a former pro soccer goalie in Israel and a member of the national team, managing the number 1 team, and Mickey Alexander, a former player for Glasgow Maccabi managing the number 2 squad, coaching is sound.

Two years ago at the Toronto Blizzard Indoor Tournament the number 1 team finished first and went on to defeat the Buffalo indoor champs as well.

In the future the club plans a bit of a road trip. The team will temporarily leave its home field at Ross Lord Park at Dufferin and Steeles and fly to Great Britain to take on British Maccabi teams in an exhibition series

When they return they'll get back to regular year-round league play in Toronto. They play outdoors from April to November and indoors from November to March.

In administrative business, the club recently elected a new executive with Isaac Ditton as chairman.

Tony Lipsey is secretary, Harry Donenfeld treasurer, Isaac David and Avi Benmoise are fund raisers and Mickey Saftu is social convenor.

All those interested in getting more information on the club, can contact Tony Lipsey at 845-9430, ext. 366 during the day, or 886-0933 in the evening.

* * *

Seven Ontario golfers made the cut at the Maccabi Ontario regional qualifying rounds at the Oakdale Golf Club recently.

Heading the list of qualifiers was Bruce Berdock, a former Ontario Wilmington Cup member, shooting 74 and 71 over two rounds.

Other golfers who will take part in the national finals in Ottawa in September are: Anthony Endman (76-83); Lorne Rubenstein (81-79); Frank Laurie (83-79); Michael Katz (83-78); Howie Mandelbaum (83-78); and Norman Mogil (82-81).

* * *

The Maccabiah Youth Games were held recently in Detroit and the Canadian team came home with 40 medals and an experience they're not likely to forget.

About 1,200 athletes from Canada, the United States, Australia, Mexico and Venezuela took part, with Canada's 45 athletes racking up an impressive medal total in tough competition.

There were many outstanding individual accomplishments on the Canadian squad, according to Marty Hayman, head of the Canadian delegation.

Marc Marx of Don Mills picked up two gold medals in the pool in the 50-and 100-metre freestyle swimming events.

He added to his total with a silver in the 200 individual medley and 3 bronze medals: in the 100 butterfly; the 200 freestyle; and the 400 individual medley.

The girls track team struck for gold as well, with Jodi Dicstein, Michelle Ghertz, Angela Spiro and Leah Richards finishing first in the 4 by 100-metre relay.

Individually, Ghertz took a silver in the 100-metre backstroke swimming event, while Dicstein won a bronze in the 200-metre run. Spiro added to her medal collection with a silver in the 100 sprint and a bronze in the 200.

In gymnastics, Richard Smith of Thornhill took the gold in the allround event for 15-16 year olds. He matched that with a gold in the highbar, and took silver medals in pommel horse, rings, floor exercises and vaulting.

In the 12-13-year age group Lance Soskin of Thornhill took home three golds in the horse, vault and floor exercises and rounded out his performance with two silvers in the highbar and allround competition.

Still in gymnastics the girls team of Muiyhet Burton, Jennifer Goldhar, Rachel Mather and Karen Liebesman, won the silver medal in the team event.

Individually, Liebesman won the silver in parallel bars and a bronze allround, while Mather was good for a silver allround with bronze medals in balance beam and floor exercises.

In racquetball, Steven Gaines of Willowdale finished second for the silver.

Back in the pool, Darran Soskin won a silver in the 200-metre backstroke to go with two bronze medals in the 100 backstroke and the 500 freestyle.

The boys team of Haimy Behar, Ilya Gutlin and Andrew Morris, all of Willowdale, grabbed a silver medal in the 5-km run, with Behar finishing 4th in his age group (14 year olds), Gutlin finishing 3rd for an individual bronze, and Morris finishing 10th.

The brain trust behind Maccabi Youth met some of the team's teenage athletes recently. From left to right: Sid Greenberg, Maccabi chairman; Jill Hayman, co-chairperson Maccabi Youth Games; Roberto Feig, basketball player; and Marty Hayman, chairman of Maccabi Youth Games.

The Hamilton contingent, led by Jerry Bromstein, took home gold as well. Scott Burke grabbed top honors in the 1600-metre race, running away from the field in the backstretch.

Andrew Salem of Burlington got a gold in the 400, winning easily, Bromstein says.

The soccer team, which won a silver medal at the last Youth Games, was disappointed this year with its 7th place finish. But the calibre of play has improved by leaps and bounds, Bromstein says, with none of the medal winners last time around finishing in the top three this year.

The boys basketball team compiled a 2-2 record in very tough competition, and didn't advance into medal play.

—Paul Lungen

* * *

Harold Solomon, for years the top Jewish player in professional tennis, is reported to be considering retirement.

Ranked No.7 in a world listing just four years ago, he was placed No. 285 at the end of 1983 and failed to make the main draw this summer in the Washington, D.C., National Bank Tennis Classic by winning three matches in the preliminary tournament.

The Washington Times reported Solomon blamed his defeat in the Classic on a debilitating respiratory condition and that since turning 30 his metabolism has changed, causing him to sweat away several pounds during some matches, particularly when it is humid.

Solomon was once known as the "human backboard" because of his baseline-oriented game. He was runnerup in the French Open in 1976 and in the U.S. Open semifinals in 1976. His career earnings top $1.7 million, the newspaper said.

He was president of the Association of Tennis Professionals for three years beginning in 1980.

—Joseph Polakoff

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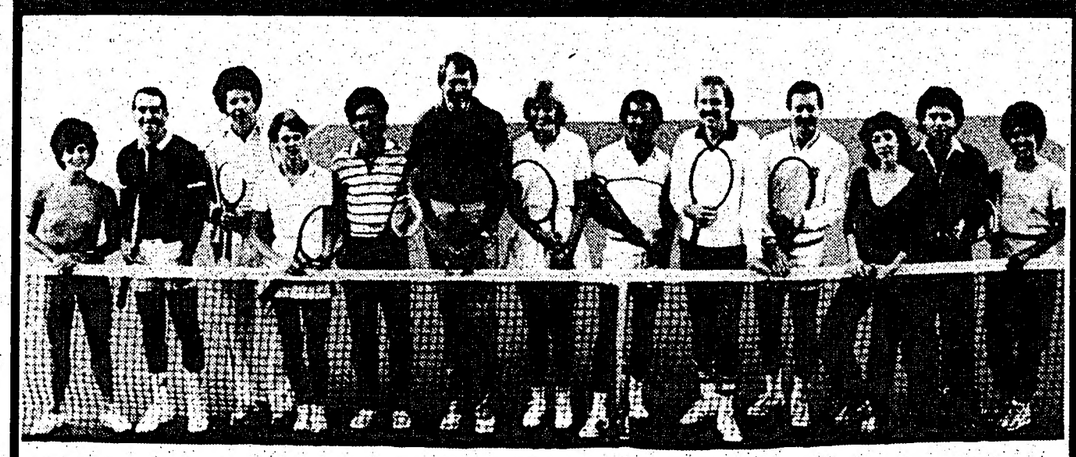

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Business area to get boost under govt. plan

By
JEFF ROSEN

TORONTO —
While business areas are inundated by customers when starting out, often these same areas are abandoned by consumers and business people as they begin to show signs of age and new business developments spring up.

To counteract the move away from older business areas, the government of Ontario passed legislation in 1969 giving municipalities the power to designate Business Improvement Areas. Since then, over 160 communities across the province have taken advantage of this program, including Parkdale, Old Cabbagetown and Bloor West Village.

One of the newer BIAs in Metro Toronto is the Eglinton West Business Improvement Area running along the north side of Eglinton Ave. from Bathurst St. to the Allen Expressway.

David Rose, chairman of the BIAs board of management, told The CJN that as the association was only recently approved, its budget remains modest, thereby preventing any immediate changes in the area. However, he said that future plans call for streetscape improvements.

To promote the 100-member businesses within the Eglinton West BIA, a sidewalk sale was held recently with clowns providing entertainment.

While the businesses on the south side of Eglinton do not belong to the BIA, Rose said they were included in the promotion.

(The north side of Eglinton Ave. falls within the boundaries of the City of Toronto and the south side is in the City of York. As the two sides of the street are located in different municipalities, they must be represented by separate BIAs.)

According to Lou Moretty, a planner with the City of York, an informal poll was conducted on the south side of Eglinton to get opinions on whether a BIA should be established. Moretty said the results of the poll "were not very encouraging."

Moretty explained that in order for a BIA to be established, a municipality polls business people in a certain area. If two-thirds support the creation of a BIA, the local council then passes the necessary bylaw.

Once established, the BIA is run by a board of management and is funded by a levy which is imposed on businesses within the BIA.

The BIAs are assisted by municipal planners who provide the necessary administration to get the official area plans approved by the municipality and Metro Toronto Council.

One of the older Business Improvement Areas in the City of York is the Weston BIA. Established in 1975, the association includes 200 members in the Lawrence Ave.-Weston Rd. area.

Lindsay Cott, president of the association, said in a recent interview that he is satisfied with the progress his association has made since formation.

As well as upgrading the streetscape, he said the BIA association has formed a farmers' market and holds an annual Santa Claus parade.

Cott said the association has attracted many new members over the years, including a number of young business people who have brought new ideas into the community.

"We're always receptive . . . providing the ideas are good," Cott said.

Since starting out in 1981, the York Eglinton Businessman's Association has also managed to improve its business district which runs along Eglinton Ave. from Marlee to Chamberlain, taking in approximately 375 members.

Domenic Rotondo, president of this BIA, explained that it was formed when a group of business people in the area came together to prevent the construction of a mall in the vicinity.

Since then, the association has managed to upgrade the area by installing planter boxes, trees, benches and garbage containers. As well, he said, the association also holds sidewalk sales.

Cedarvale ratepayers took charge of preparing a barbecue at a recent promotion for Eglinton West Village Business Improvement Area. From left are Dr. David Pollock, Michael Daniels and Neil Nisker.

Israel a success at LA Olympics, but not in events

By
BARUCH SAVILLE

TEL AVIV —
Israel's Olympic Games team, although striving to compete with the world's best, failed to achieve fame or fortune.

Ther big Israeli success was actually achieved by a commercial enterprise, Gal Weiszfeiler Industries, which won an international tender to be the official licencee to supply the souvenir and other plastic bags to the Games.

The success of the Weiszfeilers (it is a family business), came about quite by chance. The father, a pastry shop owner, became interested in the production of plastic bags soon after the opening of Israel's first modern factory for producing polyethylene sheeting in 1948.

Over the years, the Weiszfeiler business has developed into a publicly held company. More than 30 employees are engaged in filling orders from Canada, the U.S., Britain and the Scandinavian countries.

While in 1983 exports totalled $3 million from a turnover of some $10.5 million, this year due to the Olympic Games concession, the value of exports are expected to exceed $5 million out of a $15 million turnover.

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Call **483—9978** *before* Wednesday at **4:00** p.m. week preceding issue date.

ACCOMMODATION AVAILABLE

Student to live-in, Thornhill. Babysit 6 month old, 8 a.m. - 1 p.m. in exchange for room & board. 731-1046.

Eglinton-Spadina. Attractive furnished room, suitable for office girl. Kitchen privileges, near transportation, non-smoker. Evenings 789-5860, days 960-9600.

ACCOMMODATION WANTED

Woman seeks furnished apartment, sublet or share, 3 months, near Orthodox Synagogue, October 1, 416-737-0448.

Couple in Petach Tikva, Israel would like to exchange beautifully furnished condo for same in Toronto for a period of 2 months in spring 1985. 787-3815.

Bathurst - Eglinton. Student, Kosher, seeking room with kitchen. Shabbat holidays only. 928-2988.

ANNOUNCEMENTS

Party
Rooney's
Tuesday, Sept. 11
8 p.m. 2 Rosehill Ave. 2 blocks south of St. Clair/Yonge. Door prize - Dinner for 2 at Le Connaiseur. Cover $5.00.

Jewish Information Service - 635-5600. Can we help you connect?

The Altamont Boys are back, as **The Only Party** goes to **Heaven.** Monday, September 10th 8:00 p.m. 88 Bloor St. East. Admission $5.

APARTMENTS FOR RENT

Furnished apt. for rent from Nov. - May. Call anytime after 8 p.m. 665-6947.

Bathurst-Wilson. Furnished basement apt. Great location. 635-7778 after 7:30 p.m.

2 bedroom Sheppard - Bathurst, luxuriously furnished, responsible couple, rebate. Oct.-May. 638-5001.

Bathurst-Wilson. 1 bedroom furnished apt. Sept. 15 - April 1. Phone after 5 - 636-9306.

ARTICLES FOR SALE

Furniture From Model Suites. Furnish a complete apartment from $699 & up. Marty's, 345 Queen East. 366-6434.

CONDOMINIUMS FOR RENT

FOR RENT
Bathurst - 80 Antibes, 3 bdrm condo $875/mo. immed. 630-1999.

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CONDOMINIUMS FOR SALE

Private
55 Skymark Drive. "Altair Model," 2 bedrooms 2 baths, sunroom, laundry room + extras. Newly decorated, move-in condition. ~~$122~~,000. No agents. 889-0747.

Bathurst-Wilson. 3 bdrm., good condition. Adults. ~~$49~~,900. 785-1155.

3000 Bathurst. 3 bdrm., A-1 cond., price reduced! Laureen Unroth, 731-7111. UNGERMAN REALTY LTD.

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YONGE/BLOOR
On McMurrich. 1,620 sq. ft. condo. Reduced $20,000 for quick sale. 24 hr. security, steps to subway. For details, MR. SETH, 630-1999.

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155 Marlee - 2-3 bdrm - view - ingrd pool - shabbat elev. - walk to subway. 62 Wellesley - Bay/Queen park - power sale - 1-2 bdrm - lux. bldg. - pool. $124,900. D. Abraham 783-3333.
Canada Permanent Trust Co., Realtor

COURTLAND CONDO
Upgraded - 2 bdrm - 2 bath - Arborite kitchen. Hardwood floors - Balcony - "B" bldg. Goldie Feldman. Harvey Kalles R.E. Ltd. 441-2888.

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BEDFORD GLEN LUXURY CONDO - $132,000!!
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DOMESTIC HELP AVAILABLE

Seeking position babysitting or cleaning. Live-out. 245-6935, 654-2472 anytime.

Woman seeks evening or weekend work caring for elderly. 731-2579.

DOMESTIC HELP WANTED

A caring reliable live-in babysitter / housekeeper, non-smoker. Experienced. 886-1888.

Live-in companion wanted, light housekeeping. Terms negotiable. 731-3309 after 7 p.m.

DOMESTIC HELP WANTED

Needed Mother's helper. Student minimum 16 years, afternoons 3-5 p.m. Monday - Friday to care for 3 year old & 1½ year old. Mother present. Own transportation. Thornhill 881-6134.

Weekend [sleep in] housekeeper/companion required for elderly kosher woman in Bathurst-St. Clair area. Call Jerry Rosenbloom 362-7496 or evenings 889-2338.

Babysitter required weekday afternoons, Jewish holidays off, 2 darling preschool sisters. Bathurst-Finch. 635-6269.

Experienced babysitter with references needed 4 days weekly for 4 month old baby. Cedarvale area. Call 781-3265.

Wanted
Housekeeper, companion for our dear Mother. Live-in. Phone daughter 221-1928.

Babysitter required in my Thornhill home to look after 2 children ages 4 & 1, 3 days a week. References required. 881-0269.

Babysitter for 6 month old 8 a.m. - 1 p.m. Monday - Friday. Non-smoker. Thornhill. Sept. 1. 731-1046.

Babysitter required 2 days weekly for 2 young children. Don Mills - Steeles. References required. 731-5244.

A companion wanted for visually disabled man, 4½ hours, Mon.-Friday. Must have car. 445-4493.

EMPLOYMENT WANTED

Accounting Manager, Controller, Administrator for small/medium size company or non-profit organization. 18 years experience. McGill University graduate. 782-5627, 226-9387.

FLORIDA ACCOMMODATION WANTED

Century Village. 2 bedroom for winter months, adult couple. 481-1856.

FLORIDA CONDOMINIUMS FOR RENT

Holywood. On the Ocean. Large furnished 1 bedroom, 1½ baths. Minimum 4 months. 635-8201.

Naples: Equipped lower 2 bedrooms 2 baths. Dec. 1 - Jan. 1. 920-6006.

North Miami Beach. 1 bedroom fully furnished. 491-9258.

Miami Beach. West Avenue - Biscayne Bay. Walking distance Lincoln Rd. & Collins Ave. 1 bedroom 1½ baths, fully furnished & equipped. Season 4-5 months. $800 U.S. 223-2556.

Hallandale III Islands. Large 1 bedroom, furnished, clean. Dec. - Jan. 636-8908.

Hollybrooke Golf & Tennis (Pembroke) Large 1 bedroom, 2 bath, newly furnished, 4-month minimum. 661-9904.

FLORIDA CONDOMINIUMS FOR RENT

KINGS POINT, Delray Beach, 2 bedrooms, 2 bathrooms, furnished, 4 or 5 months. Write: J. Gladman, 5501 Adalbert, #204, Montreal, Que., H4W 2B1.

Hallandale 3 Islands. 1 bedroom + den. Furnished, clean. Nov. 1 - April 30. $900 U.S. monthly. 665-4359.

Hallandale On The Ocean. Steps to Diplomat Hotel. 1 bedroom 2 baths, Month of November. Reasonable. 441-3635 or 787-9565.

***FT LAUDERDALE-IN-VERRARY** 2 bdrm, 2 full baths, newly furnished. Sept.-Apr. $1,200 U.S. monthly. Utilities extra. 491-1801 or 491-1828.

FLORIDA CONDOMINIUMS FOR RENT OR SALE

The Palm Beaches large selection of condominiums on Golf Course or Ocean. Fully furnished, for sale or rent. Joan S. Miller Real Estate Broker, 204 Seaview Avenue, Palm Beach, Fl 33480. Phone: 305-659-4014.

Century Village. Deerfield Beach. 1 bedroom 1 bath, completely furnished. Season, annual or will sell. 261-8612.

Fort Lauderdale. Newly furnished large 2 bedroom, 2 baths, on golf course, immaculate grounds. Will sacrifice on price. 883-0553/4 evenings.

Ft. Lauderdale, Falls of Inverrary, on Jackie Gleason golf, luxury, very spacious 2 bdrm., 2 bath. Jan., Feb., Mar. Call **635-5031.**

FLORIDA CONDOMINIUMS FOR SALE

Park Place. 2 bedroom 2 full bathrooms, on Golf Course, completely furnished & equipped, clubhouse, tennis, etc. Private. Security. 667-8115.

Three Islands. 1 bedroom convertible, 1½ bath, facing intercoastal & ocean, completely furnished, security, clubhouse, tennis etc., high floor. 667-8115.

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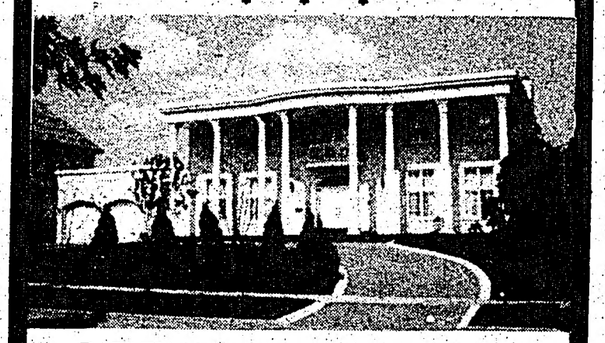

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ALLENBY SCHOOL TUDOR DELIGHT
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BUILD YOUR OWN HOME IN YORK MILLS
Exclusive lots on newly formed court - Close to transport & York Mills Collegiate. Priced from $205,000 - $285,000! Call Hilary Cohen or Ron Baker 441-2888.

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Harvey Kalles
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$239,000. Superbly renovated! 3 bdrms (ensuite) + panelled den! Excellent kitchen with ceramic floor. David Wagman 486-7796.

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CEDARVALE SPECIAL SLASHED PRICE $239,000
Fantastic family room opens to pool-sized garden. 4 bdrms + den on 2nd. Central air. Eleanor Wagman.

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FOREST HILL TOWNHOME — $239,000
Chic decor! Main floor den + powder rm! 4 bdrms - 3 full baths! Skylights! CAC. Eleanor Wagman.

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LOWER VILLAGE — $589,000
Convenient to U.C.C. & B.S.S. schools. 5 bdrm. home with special master suite. Main flr. family & powder rm. New kitchen. Call Harold Hillman, 483-4337.

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ELDERWOOD DR. — $349,000
Lower Village Tudor. Large principal rms; leaded windows; fin. lower level. Eleanor Stanton, 483-4337.

* * *

$219,000. — VENDOR SAYS SELL!
Attractive centre hall home. Fireplace, main flr. den, 4 bdrms. + 2 baths on 2nd. Finished lower level. Vendor financing. Call Rose Caplan, 483-4337.

* * *

CEDARVALE VALUE — $249,000
Main flr. den & powder rm. 4 bdrms; w/o to deck & private garden. Call Elaine Goldenberg, 483-4337.

* * *

FOREST HILL — $210,000
Main flr. powder rm; 4 bdrms; central air; fin. lower level & dble. garage. Call Don Wagman, 483-4337.

* * *

WEMBLEY RD. — $369,000
Outstanding 5 bdrm. Tudor. Main flr. family rm. with open fireplace & w/o to garden. Finished lower level. Call Eleanor Stanton, 483-4337.

* * *

LOWER VILLAGE — E. OF SPADINA
$569,000. Impressive 2 storey centre hall. 5 bdrms; main flr. family rm. with w/o to garden & pool. Call Gary Mitchell, 483-4337.

* * *

RIDGE HILL DR. — $219,000
Forest Hill 2 storey, 3+ bdrms; modern kitchen, spacious living & dining rms. with open fireplace & w/o to deck. Call Betty Cohen, 483-4337.

* * *

LOWER VILLAGE DUPLEX — $279,000
Updated thruout. 2 bdrm. suites + finished bsmt. Central air. Call Barbara Kaplan, 483-4337.

* * *

SHALLMAR BLVD. — VENDOR FINANCING
$299,000. Main flr. den, large garden. 4 bdrms. (master ens.). Central air. Don Wagman, 483-4337.

* * *

UPPER VILLAGE CONTEMPORARY
$359,000. 4 bdrm. Main flr. library, gourmet kitchen & central air. Elaine Goldenberg, 483-4337.

* * *

CHAPLIN & EGLINTON — $199,000
Super 2 storey, 3 bdrms, SOLD baths, skylights, central air. Good financing. Call Gayle Esbin, 483-4337.

* * *

ALLENBY SCHOOL — $299,000
4 bdrm. + den. "House & Gardens" decor, "white" kitchen. Call Edie Winberg, 483-4337.

* * *

GLENGROVE & ALEXANDRA WOOD
$198,500. Charming 3 bdrm. bungalow. Central air. Finished lower level. Call Linda Rose, 483-4337.

* * *

CHAPLIN & EGLINTON — REDUCED
$239,000. Elegant townhome with 2 entrances. Ideal for professional. Call Gert Kerbel, 483-4337.

* * *

FOUR BEDROOMS — $159,000
Spacious centre hall home with 'white' kitchen, cedar deck overlooking yard. Steps to Lawrence Plaza & T.T.C. Call Marlene Federman, 483-4337.

* * *

BATHURST & WILSON — $169,000
4 bdrm. with large living & dining area. Updated kitchen, dble. garage. Call Eve Hillman, 483-4337.

* * *

SHELBORNE AVE. — $199,000
Spacious 3 bdrm. Large principal rms. Finished lower level. Call Edith Weiss, 483-4337.

483-4337

HOUSES FOR SALE

MARTIN ATKINS LTD.
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BATHURST/GLENCAIRN
Charming 3 bdrm. bungalow, attached garage, hardwood floors throughout, central air. Vendor will hold 1st mtge. Steps to all conveniences. Ida Ackerman **960-1041.**

* * *

HEATHDALE ROAD $349,000
Elegant centre hall, 3 storey Georgian home, desirable area, large principal rms., main fl. family rm. plus 2 pce., updated kitchen with large eating area, walkout to deck, 5-6 bdrms., master ensuite, pool size lot, close to schools & synagogues. Ellen Zener **960-1041.**

* * *

BATHURST/STEELES
Elegant 4 bdrm. 2 storey, double garage, lge. kitchen, w/o to 10' patio, family rm., open fireplace, main fl. laundry, 4 baths, gorgeous master bdrm. with den, central air. Quiet cres. backing onto park. Ida Ackerman **960-1041.**

* * *

BATHURST/WILSON/AVENUE RD.
Impressive 9 rm. centre hall executive home, main fl. family rm., walkout to pool size garden, 4 pce. ensuite, plus dressing rm. plus study, situated on secluded cres. Only $275,000. Ferne Reingold **960-1041.**

* * *

***BATHURST-WILSON — NEW LISTING!**
Detached 1½ storey Cape Cod. 3 bdrms, private drive. Open fireplace in living room. Vendor will hold 1st mortgage at 12¾% for 2 years open! Exceptional value! Only $109,900. Victor Goldman **960-1041.**

* * *

BATHURST VILLAGE
STUNNING TOTAL RENOVATION
Home & gardens decor. 3 bdrm sidesplit double garage, king size master with en suite. Main floor family room with walkout to yard. New European kitchen, Cathedral ceilings, hardwood floors. Oak hand rails. Berber carpet. Attractive financing $219,000. Victor Goldman **960-1041.**

HERSH
Rose Hersh Limited, Realtor 633-7777

***ELEGANCE — SKYMARK IV**
$159,900. One-of-a-kind! 1,528 sq. ft. 2 bdrms. $25,000 in extras. Breath taking panoramic view. 5 appliances. A must to see! Pearl Grossman.

* * *

***BATHURST-LAURELCREST**
$299,900. Custom built 2 storey. Circular staircase. Family with ofp + den. Ultra modern kitchen with w/o to patio. Your choice of quality ceramic tiles + broadloom. Many extras. Mrs. Zalai.

* * *

***BATHURST - FINCH $15,000 DOWN**
4 bdrms. Attached garage. All appliances. Fin. bsmt. Low maintenance. Easy financing. Ruth Trachter.

* * *

***BATHURST MANOR BUNGALOW BEAUTY!**
3 bdrms, attached garage. Central air. Fin bsmt. Ceramic tiles. 2-4 piece washrms. Lovely lot. Good financing. Ruth Trachter.

* * *

***BATHURST & WILSON VACANT!**
Estate sale! 3 bdrm 2 storey. Fin. bsmt. New broadloom. Appliances. Panelled den. Attached garage. Ruth Trachter.

* * *

***BATHURST - ANTIBES**
2 bdrms, large balcony. Appliances. Clean neutral decor. Attractive financing. Very affordable. Elena or Mark Pechura.

* * *

***BATHURST - WILSON**
3 bdrm. apt. Remodelled kitchen, new appliances. VTB below current rate. Bus stops at door. Mark Pechura.

* * *

***ON SUPERB RAVINE LOT! REDUCED!!**
SUIT EXECUTIVE
York Downs area - unique location, 3-4 bdrms, 4 bathrms, den, fam rm. Dble garage. Appliances & many extras! Must be seen to appreciate! Goldie Kay, Elena Pechura.

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13 stores, + offices, parking 65 cars. Net Net $108,000. Priced for quick sale. Mrs. Solnik 789-7111/783-8640.

* * *

***BATHURST-VIEWMOUNT**
Spacious 7 room sidesplit + finished bsmt. 3 baths, attached double garage. Central air. 50' x 140' lot. Many extras. Mrs. Rybak 789-7111.

* * *

***BATHURST-LAWRENCE JUST LISTED!**
A very spacious 6 room bungalow. New eat-in kitchen, 19' master. New bsmt apt & rec rm. 2 open fireplaces, garage. Walk to amenities. Mrs. Rybak 789-7111.

* * *

***BATHURST-HILLHURST CHOOSE YOUR NEIGHBOR**
2 spacious 8 room splits + fin lower levels. Both have en suites, garages, main floor family rooms & extras galore! Top location. Walk to synagogues & all amenities. Mr. Frankel or Mrs. Rybak 789-7111.

Sadie Moranis
Limited • Realtor
449 2020

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YORK MILLS GDNS. — SUPERB BUNGALOW
$385,000. You will say "buy" after seeing the main flr. family rm. & the gorgeous lot. Gracious rms. Don LePage, 449-2020.

* * *

OLD COLONY-BAYVIEW! FIRST AD!!
$389,000. Newly decorated 2 storey centre hall! Main fl. den & Florida room. Spacious principal rms. Terry Moranis.

* * *

PANORAMIC RAVINE VIEW — THORNHILL!
$574,000. Quiet curve of a cres. set high on a hill. Georgian 5 bdrm. mini-mansion. Superior lower level, pool. Sandi Kert.

* * *

DOWN IN THE VALLEY SET AMONG TREES
$354,500. Superb 4 bdrm. bungalow in York Mills finest area! Main floor den, rec. rm. & library, 3 baths. A real gem! Don LePage.

* * *

THE VALLEY — BREATH-TAKING RIVER LOT
$595,000. Just as pretty inside as out! Charming, sophisticated. 4 bdrm. centre hall - private pool/patio + sep. English garden. D. Allen.

* * *

FOREST HILL — LARGE FRONTAGE!
$675,000. Pretty European style home with circular drive & spacious garden. Charming principal rooms. B. Kinnear.

* * *

***CHARMING BUNGALOW JOICEY BLVD.!**
$115,900 Separate dining room, modern equipped kitchen, 2 bdrms + side entrance to rec room, new furnace, deck facing private garden. N. Dunlop 449-2020.

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2 WILLOWDALE SPECIALS
$114,000 first mtge., 12%, 3 yr., large rancher, 6 rms. + 5 in bsmt. 3 full baths, 2 kitchens, 2-car gar. * 3-bdrm. bung., ask $119,000, fin. bsmt., 2 kitchens, 2-car gar., spotless. 630-3676.

* * *

CONDO SPECIALS
2 LOCATIONS
Bathurst-Finch, 115 Antibes, 3 bdrms., gorgeous, a pleasure to show. * Bathurst-Steeles, 2-bdrm. penthouse, exquisite.
Sally Rosen, 884-4425, 630-3676

Burko R.E. Ltd. Rltr.

BATHURST-LAWRENCE
$189,000. Charming 6 rm. ranch bung., 2 washrms., w/o to patio, double garage, near conveniences, synagogue, etc. 1 open mtge. 'Owner has bought.' Mr. Messinger **782-4443.**

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YORK MILLS & LESLIE
Executive 2 storey 4 bedroom. Main floor family room. Library and laundry room. Large finished basement with walkout. Many extras. Quiet residential street. Near all schools. Call Marsha 635-9945.

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3 bedroom, 2 storey, professionally finished basement, fireplace, 5 appliances. Call Ruth 635-9945.

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***423 AVENUE RD. — 2 UNITS AVAILABLE!**
Mint condition. $256,000. 14th Floor. Drastically reduced $239,000. Spectacular view. Eli Davis 921-1112.

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Immaculate 3 bedroom Tudor renovation. New white kitchen. Family room, 219' lot. Low $200,000 Eli Davis 921-1112 or 968-6881.

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Consisting of the most luxurious buildings in Toronto. various sizes & price ranges. Call for details. Eli Davis 921-1112 or 968-6881.

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***A PLACE TO CALL HOME $79,900**
The Courtland. 1 bedroom. Large kitchen. Rec facilities. Prime location. Joan E. Landy 221-5515.

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***BE A KING/QUEEN IN YOUR OWN CASTLE**
$64,900 3 bdrms. 4 appliances. 12% financing until 1987. Patio, fenced, schools, shopping, transportation. Joan E. Landy 221-5515.

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***HURRY YOU MAY STILL BE ON TIME!**
$117,400 is all that's asked! 4 bdrms, central air, 3 appliances. Finished rec room, quiet crescent, TTC, schools, shopping. Joan E. Landy 221-5515.

* * *

***ROBERT HICKS DR. BATH/FINCH**
5 years new! 3 bdrms, 4 baths semi. 5 appliances, central air + vac. Fin bsmt, fireplace, wet bar, super condition. $129,900. L. Kiraly 221-5515.

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***$104,900; BEST VALUE! BIG HOME!**
Featuring: Main floor family room, fireplace. 4 bdrms. Hardwood floors. Fenced yd. Air. Eat-in kit. Motivated seller! Responsibly priced! Warren Cooper 221-5515.

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***$116,900. UNIQUE HOUSE!!**
Ivy covered! 4 bdrm. 2 storey Tudor. Huge custom main floor fam rm + fireplace. 4-appliances. On quiet cul-de-sac. Available now! Needs T.L.C. W. Cooper 221-5515.

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***THORNHILL HOME WITH +++++**
$119,200. Immediate possession! Master + en suite. Fin rec room + fireplace. Fenced yd + fruit trees. Big corner lot. Eat-in kit + appliances. 2 car garage. W. Cooper 221-5515.

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***BAYVIEW & STEELES 3-5 BEDROOMS**
$129,900 Luxurious backsplit semi. Ravine lot. Family rm. Fireplace. Plus complete in-law apt. with w/o to garden. Many upgrades. A beauty!!! Ruth Straughan 889-9330.

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LES LEVINE
REAL ESTATE LTD. ● REALTOR

FOREST HILL VILLAGE
$38,900, bachelor apt. in middle of Village, quiet bldg., parking. Les Levine **481-5111.**

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BATHURST & EGLINTON
Builder's home, over 4,000 sq. ft. of living space, 4 bdrms., 4 baths, cathedral ceiling, circular staircase, 3 walkouts to private retreat, double garage, many extras. Beverly Shapiro **481-5111**, 24 hr. page.

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or BATHURST & WILSON
New 4-5 bdrm. homes, custom built to suit. Buy now & have your choice of design — finishings. Beverly Shapiro **481-5111**, 24 hr. page.

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BATHURST & LAWRENCE
ON THE PARK
$174,000. Spacious centre hall 2 storey, 4 bdrms., large eat-in kitchen, 2 baths, finished bsmt., many extras. Large private lot. Dale Noble **481-5111.**

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BATHURST & WILSON
$108,900, renovated 3 bdrm. 2 bath detached home, new modern kitchen, new floors, washroom, electrical, plumbing, windows, rentable bsmt. apt. Beverly Shapiro **481-5111**, or 24 hr. page.

* * *

SKYMARK PENTHOUSE
2,000 sq. ft. of luxury living, marble fireplace, 2 storey cathedral ceiling. Vendor will finance. $239,000. Les Levine **481-5111.**

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Real Estate Ltd. Realtor

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BRIDLE PATH RAVINE — $689,000
Outstanding ranch bungalow architecturally designed & landscaped. Oversized rms. for entertaining, "white" kitchen. Super master suite. Call Harold Hillman, 483-4337.

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BRIDLE PATH & LAWRENCE — $525,000
Breathtaking 4+ bdrm. home offering every imaginable luxury. Call Shelley Mintz, 483-4337.

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BOBWHITE CRES. — PARK SETTING
$535,000. A very special home with circular staircase, 5 bdrms; library, gourmet kitchen, central air & much more. Call Don Wagman, 483-4337.

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BAYVIEW & YORK MILLS
Estate sale. 4 bdrm. family home on pool-sized lot. Main flr. den. Call Edie Winberg, 483-4337.

* * *

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66 COLLIER ST. — VALUE
$219,000. 2 bdrm. + den. Steps to Yonge & Bloor. 1,800 sq. ft. of luxury. 24 hr. security, outdoor pool. Large open mtge. Call Elaine Goldenberg, 483-4337.

* * *

1166 BAY ST. — LUXURY
$339,000. 2 bdrm. suite with east/west exposure. 24 hr. security. Call Don Wagman, 483-4337.

* * *

150 HEATH ST. W.
$350,000. Custom 2 bdrm. + den in luxury condo residence. For apt. call Edie Winberg, 483-4337.

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ATRIUM II — YONGE & SHEPPARD
Your choice of several luxury suites. 2 bdrms; 2 baths, family rm. & balconies. Choice of location. Call Harold Hillman, 483-4337.

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MISTER REAL ESTATE INC.

Bathurst Manor - 2 Magnificent Properties
One 3 bdrm bungalow with in-law aprtmnt. One 3 bdrm sidesplit with in-law aptmt. See both properties with Evelyn Pollock 224-2800.

* * *

Don Mills & Steeles $219,900
Superb 4 bdrm, 2 storey, main fl. family & laundry, exquisitely furnished lower level suitable for in-laws, Sarah Rovet 224-2800.

* * *

Motivated Vendor - Must Sell Fast!
Bathurst North, ravine, 3,400 sq. ft., 5 bdrms, 2 storey, marble foyer, imported greenhouse kitchen, thousands in extras, below market value. $229,900. David Laren 224-2800.

* * *

Bathurst & Steeles - Just Listed!
Super 4 bdrm, 2 storey, huge main fl. family rm, fireplace, European kit, skylight, appliances, child safe crescent +++ Karen Salomon 224-2800.

* * *

Bathurst - Finch $219,900
Gorgeous det. bung., fam rm, den, super kit, built-ins & more. Joe Salomon 224-2800.

* * *

Bathurst-Sheppard - Move In Cond.
3 bdrm bungalow, 3 baths, finished bsmt, newly painted & decorated. Carolyn Feldman 223-5100.

* * *

Vendor Has Bought & Must Sell
Bathurst & Steeles, totally upgraded 4 bdrm, den, fireplace, central air & vac, appliances. Carolyn Feldman 223-5100.

* * *

Bathurst-Sheppard $112,000
Det. 3 bdrm bungalow, 2 baths, finished bsmt, lot 43' x 161', move-in cond., vendor will hold mtge. Norm Feld 223-5100.

* * *

Bathurst-Finch 61' x 132'
4 bdrm sidesplit, beautifully maintained, extra large family room. Sarah Rovet 224-2800.

* * *

9-7/8% Mtge - "Spring Farm"
Yonge N. of Steeles, $159,900, 4 bdrms, central air & vac, ceramics, upgraded with $$ thousands in extras. Lorraine Abramovitz 224-2800.

* * *

Yonge-Finch Subway Area $109,900
Det 2 bdrm bungalow + large bsmt income apt. Mint cond. throughout. Shelly Teichberg 224-2800.

* * *

135 Antibes Drive - Tastefully Decorated
2 bdrm condo, 2 baths, all appliances, drapes, broadloom. Must be seen! F. DeBonis 223-5100.

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Bathurst-Steeles - Upgraded!
2 yr new, 4+1 bdrm, 4 baths, dream kit., main fl. family rm, fin. bsmt, backs onto park. Barb Benton 223-5100.

HOUSES FOR SALE

ALAN UNGERMAN REALTY LIMITED REALTOR **731-7111**

WHY NOT JOG? — NEAR JCC
Just listed. 3 bdrm. townhouse, sunken liv. rm., w/o to yard, master ensuite, $109,900. Ted Waxman, 731-7111.

* * *

WILSON-BATHURST — JUST LISTED!
Quiet cul-de-sac, 3 bdrms., fin. bsmnt., lovely landscaped lot, $138,900. Joey Taylor, 731-7111.

* * *

LOWER FOREST HILL — TUDOR
Exec. 5 bdrm. 2 storey, Old World Charm, mahogany trim, leaded windows, v.t.b. ½ of purchase price, with unbeatable financing. $399,000. Laureen Unroth, 731-7111.

* * *

BATHURST-STEELES $159,900
Loads of luxury. Sunken fam. rm., cathedral ceiling, 12½% mtge. to '87. Michael Spagat, 731-7111.

* * *

BATHURST N. OF STEELES — $129,900
Immaculate 3 bdrm., dble. garage, fam. rm., finished bsmt., super financing. Maxine Roness 731-7111.

* * *

BATHURST-STEELES $116,900
Homes & Gardens, 3 bdrm., mn. flr. fam. rm., fireplace, master ensuite, immed. poss. Maxine Povering, 731-7111.

* * *

BATHURST-STEELES — $114,900
Quiet cul-de-sac, steps to TTC. Det., 3 bdrm. mn. flr. fam. rm. with firepl. 10¾% mtg. Laurence Alexander, 731-7111.

* * *

BATHURST-DREWRY — $174,900
Lge. 4 bdrm. home, master ensuite, family rm., finished lower level, 2 car garage. Ted Waxman, 731-7111.

* * *

BATHURST VILLAGE — $142,900
Backsplit, den, family rm., huge Hollywood kitchen, c.a. 7¾% mtg., many extras. Maxine Povering. 731-7111.

* * *

BATHURST/ANTIBES — $78,900
4 bdrm., fin. bsmnt., financing, value +! Kitch. w/o. Vendor has bought. Laurence Alexander, 731-7111.

* * *

BATHURST-LAWRENCE — $114,900!
3 bdrm. bung., mod. kitchen, new windows, finished bsmt., move-in condition. Maxine Povering, 731-7111.

* * *

BATHURST MANOR RAVINE LOT
Value! Lg. 5 bdrm. sidesplit on prestigious street. Fin. bsmnt., loads of extras. $189,900. Ted Waxman, 731-7111.

* * *

BATHURST MANOR — $129,900
Exceptional 3 bdrm. centre hall bungalow, completely finished bsmt. with income apt., c.a. +++. Move-in condition! Maxine Povering, 731-7111.

* * *

BATHURST MANOR — VALUE!
3 bdrm. bung. + in-law apt., dble. gar. Move-in cond. Loads of extras. $129,900. Ted Waxman, 731-7111.

* * *

GREAT STARTER HOME — $89,900
Over 2,000 sq. ft.! 3 huge bdrms. & fin. bsmnt. Roz Splitter, 731-7111.

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HUNTER'S POINT — $145,000
Spotless, 2 storey. Centre hall. Mn. flr. fam. rm., exceptional lot & financing! B. Collis/M. Spagat, 731-7111.

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Corporation of Canada, Realtor

SUNDAY 2-5 — 12% MTGE., FOREST HILL
$219,000. 114 Elm Ridge, large living, dining rm., dream kitchen, 3 spacious bdrms., 4 baths, fin. bsmt. Mrs. Morgenthau, 961-4444.

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Professional male age 29 wishes to meet slim, attractive, mature female age 23-29. Box 6815, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont., M4P 1P1.

Female, 39, 2 children, attractive, is looking for marriage with someone who is fond of children. Speaks only Hebrew & Russian. 222-9953.

PERSONALS
Companions Wanted

"Introductions for marriage, young / older; religious / moderate. Phone Montreal 514-276-3971 evenings Shabbos."

If you're Modern, Orthodox, male 40-50, with a lively personality and warm character, is interested in finding someone to share with, possibility of marriage. Write Canadian Jewish News, Box 0308, 6900 Decarie Boulevard (Decarie Square), Suite 100, Montreal, Que. H3X 2T8.

Pretty professional lady, loves everything from fishing to romance, seeks loving, successful, eligible man 30-40 (widower, children welcome). Station D, Box 3084, Willowdale M2R 3G5.

Presentable lady, sincere, slim, would like to meet sincere established gentleman in late 60's. Please reply with some information about yourself & phone number. Box 6813, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

A widow, late 60's, would like to meet gentleman, friendship only. Box 6816, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

PERMANENT POSSIBILITIES for Jewish Singles. Phone 514-486-7790 or write Box 544, Cote St. Luc, Que. H4V 1Z6. Confidential.

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Elegant educated lady. Enjoys varied interests & homelife, lovely home, professional family, seeks unattached sincere gentleman, professional or executive, 55 plus, for serious relationship. Confidence assured. Box 6818, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Pretty, bright, refined modern Orthodox young woman, 36, interested in meeting Shomer Shabbat man, 38-48; intelligent, considerate, capable, reasonably well-established. Interested in building a future together. Please reply in complete confidence. Box 6814, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Bright educated young lady with varied cultural interests wishes to share season tickets to the Symphony & or theatre with Renaissance Man. Mid 30's - late 40's. Box 6812, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Single professional and business people meet. Call Dr. Fren 533-5111. The best for you since 1962.

Canadian gentleman in early 50's with lots of love seeks similar lady in 40's. Box 6810, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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***LAKE SIMCOE STROUD AREA**

Customized cottage on large lot. Gourmet kitchen, fireplace, en suite bath. Beautiful guest cottage with bath. Asking $279,000. Another beauty with 100 ft. Florida-like sand beach with all the extras. Asking $270,000. Bernice Whelan 883-9700 & res. (705) 726-2334.

OBITUARIES

Brodie, Elaine Ruth, on August 23/84, late of Regina and Toronto.

Betty Bachst on Aug. 21/84, late of 6000 Bathurst St., #905.

Edna Bibby on Aug. 17/84, late of 569 Sheppard Ave. W., #606.

David Charney on Aug. 16/84, late of 291 Brighton Ave.

Nathan Cohen on Aug. 16/84, late of 9 Fraserwood Ave., #1.

Bessie Firestone on Aug. 20/84, late of 25 Canyon Ave., #1401.

Susanne Geller on Aug. 16/84, late of 237 Strathallan Wood.

Harry Glassman on Aug. 19/84, late of 49 Cocksfield Ave.

Rose Hellen on Aug. 20/84, late of 3894 Bathurst St., #304.

Morris Kamiel on Aug. 16/84, late of 73 Letchworth Cres.

Sadye Kates on Aug. 19/84, late of Cheltenham Nursing Home.

Ruth Nusbaum on Aug. 15/84, late of 355 St. Clair Ave., #903.

Gertrude Silverberg on Aug. 19/84, late of 55 Skymark Blvd., #805.

Freda Slomin on Aug. 21/84, late of Baycrest Centre.

Millie Taylor on Aug. 21/84, late of 3636 Bathurst St., #808.

Michael Zlotkin on Aug. 15/84, late of 177 Linus Rd., #1709.

BENJAMIN'S PARK MEMORIAL CHAPEL

UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Sarah Gross** will take place on Sunday, Sept. 9, 12:30 p.m. at Bathurst Lawn Cemetery, Tzosmeler Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Mrs. Amalia Panzer** will take place on Sunday, Sept. 16, 11:00 a.m. at Bathurst Lawn Cemetery, Beth Zion Oshawa Section.

The unveiling of a monument to the beloved memory of the late **Morris Weisman** & his mother **Miriam Weisman** will take place on Sunday, Sept. 9, 11:00 a.m. at Pardes Sholom Cemetery, Lodzer Section.

The unveiling of a monument to the beloved memory of the late **Fanny Goldstein** will take place on Sunday, September 9, 9:00 a.m. at Bathurst Lawn Cemetery, Stopnitzer Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Helena Rosinger** will take place on September 9, 11:30 a.m. at Dawes Rd. Cemetery, Chesed Emeth Section. Relatives and friends are invited to attend.

UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Toby Rubenstein** will take place on Sunday, September 9, 2:30 p.m. at Pardes Sholom Cemetery (2 miles north of Major McKenzie on Dufferin Street), Adath Israel Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Rose Gold** will take place on Sunday, September 9, 11:45 a.m. at Bathurst Lawn Cemetery, Linitzer Section. Relatives and friends are invited to attend.

Shapiro. The unveiling of a monument to the beloved memory of **Samuel Shapiro** will take place on Sunday, September 9, 11:45 a.m. at Mount Sinai Cemetery, Y.M.H.A. Section. relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Shirley Goodman [Levinson]** will take place on Sunday, Sept. 9, 12:30 p.m., at Bathurst Lawn Cemetery, Beth Emeth Bais Yehuda Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Pauline Glickman** will take place on Sunday, Sept. 9 at 2 p.m. at The Mount Sinai Cemetery, Sunnyside Lodge Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Abraham Weintraub**, father of Jerome & Marvin Weintraub, will take place on Sunday, Sept. 9, 10:00 a.m. at Dawes Road Cemetery, Old Radomer Section.

The unveiling of a monument to the beloved memory of the late **Annie Nixzel** will take place on Sunday, Sept. 9, 9:45 a.m. at Dawes Road Cemetery, Toronto Hebrew Benevolent Society. Relatives and friends are invited to attend.

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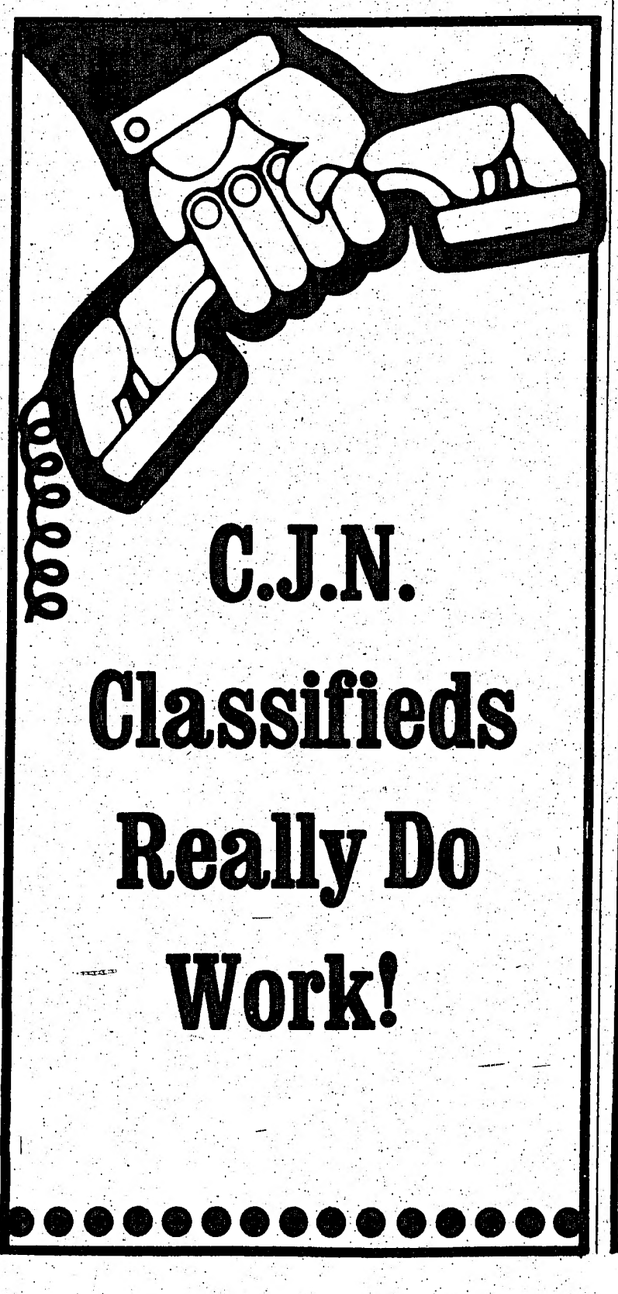

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Business Outlook

Hobby becomes successful business

You should know the proper way to entertain

By
FRANK RASKY

TORONTO —

Cynthia Goodwill likes saying that the big romance of her life and her career as a professional Jewish hostess both began at Hector's.

Hector's is a singles restaurant on Eglinton at Yonge and Cynthia, now 27, was the eatery's blonde, attractive hostess who has always loved cooking and entertaining guests and happens to have been raised an Anglican.

She was instantly attracted to a customer, Dan Goodwill, now 37, vice-president of Overland Express Trucking, who also loves cooking and happens to be Jewish.

Well, one thing led to another, she says, and their happy mixed marriage six years ago led to her doing publicity for the Baycrest Hospital and taking an intensive 6-month course at Holy Blossom Temple, enabling her to speak Hebrew and familiarizing her with the kosher dietary laws.

Six months ago, with a capital of $1,500, she incorporated her hobby and her passion into a business called Creative Entertaining, which she conducts out of her home at 390 Belsize Dr. [telephone 488-0453].

What she offers is a "total approach to home entertaining," and since 60% of her clients are Jewish, the accent is on Jewish culinary practices.

Beginning Sept. 11, she'll give three separate courses out of her home. Each course runs for six weeks, two hours a week, either days or evenings, with each class limited to between six and 10 students. The $100 fee covers all food and wine costs and the printed materials she distributes at each lecture.

Her students range from brides-to-be, who lack confidence, to experienced homemakers, who want to learn new social and culinary tricks. And the subjects range from menu planning [taking into account dietary laws] to handling guest lists [Goodwill herself has handled both 6-person dinner parties and 75-person cocktail parties].

She also has guest lecturers. Rod Mann, an Eaton's interior designer, gives tips on room layout, color and lighting to make guests feel comfortable. Wine consultant Margaret Swayne recommends good wine buys for budget-conscious hostesses.

And one session is devoted to a visit to the shop of Toronto florist Bruce Philpott, who demonstrates floral and edible centrepiece designs. In one popular demonstration, he showed how to put kosher hot dogs and weiner buns on branches sticking out of a basket of ferns — an ideal practical decoration for a summer barbecue.

At the sixth session, Goodwill plays the role of guest and the students do all the food planning and preparing out of her kitchen. "I suggest that they avoid a common mistake made by novice hostesses who invariably try six elaborate courses," she says. "At the beginning it's better to focus on one special course."

What's the worst mistake made by hostesses?

"They're badly organized about planning and so they spend all evening in the kitchen," she says. "One of the main pleasures of entertaining guests in your home, of course, is to have them also entertain you."

Cynthia Goodwill, third from right, looks while Bruce Philpott shows her class how to design an edible centrepiece.

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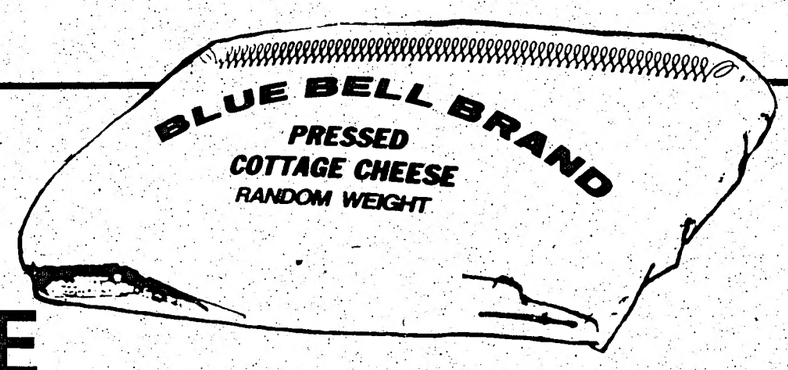

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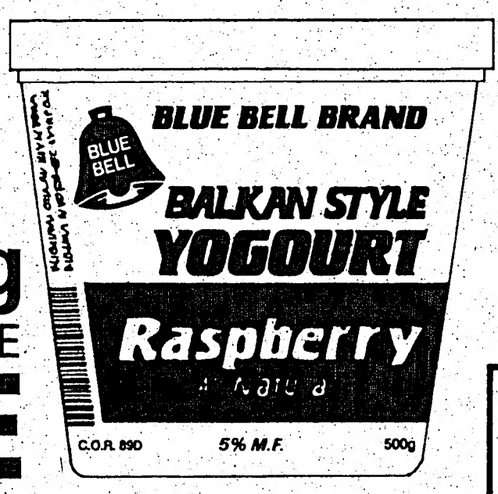

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, SEPTEMBER 6, 1984

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XIII, NUMBER 1 AUG.–SEPT. 1984

Tanakh and "Old Testament"

by B.N. Olshen

I have been most interested in the controversy on the merits of Jewish-Christian dialogue in the pages of recent issues of *Viewpoints*. About the same time that I read Rabbi Howard Joseph's first article in the February-March issue, I was asked by the rector of a large Anglican church in Toronto to participate in a series of lectures, a "Lenten study programme in preparation for dialogue." The lecture series was entitled "Faith Without Prejudice" and was intended mainly as an examination of Christian attitudes arising from anti-Jewish statements and concepts in the New Testament. My lecture topic concerned the difference between the so-called Old Testament and the Hebrew Bible, and the conscious and unconscious biases built into the Christian term for the Jewish Scriptures.

The lecture began by stressing how difficult, albeit admirable, it must be to possess a deep "faith without prejudice." Although perhaps an ideal for many of us, the possibility of achieving such a state is somewhat dubious. All too often the goal remains but an undeveloped ideal, or the faith is lost in the search. Faith, especially in the sense that a Christian might understand it, as the acceptance of a doctrine of belief or of religious truths, is, at best, extremely difficult to establish or maintain without prejudice. Faith, or a strong commitment of almost any kind, and prejudice, or strong bias or intolerance, are normally (though most unfortunately) found in abundance together. The stronger your commitment to a system of belief or a way of living, the less likely you are to be tolerant of those who do not believe or practise what you do, regardless of whether or not you profess tolerance. Tolerance, of course, gets dramatically more difficult to achieve in situations in which others practise or believe the very contrary of what you do, as is so often the case with Christians and Jews. That commitment and tolerance are most frequently conjoined in inverse proportion, and that Judaism and Christianity are too often found to uphold contrary positions on theological issues, are two reasons for discouraging interfaith dialogue as a means of significantly reorienting religious belief. That some exceptions to the more general rule seem to have nevertheless been found and/or that exceptions would be worth finding, are compelling motivations for entering into, or trying to enter into, significant interfaith dialogue.

This article, however, is about Jewish-Christian interchange more generally and is primarily addressed to fellow Jews, not Christians. The way in which the early Christians read the Hebrew Bible and altered it is even less widely known among Jews than among Christians, despite its central importance to interfaith relations throughout the ages. Although I will only touch upon the anti-Jewish passages in the New Testament (itself an anti-Jewish term, as will shortly become clear if it is not already), and the anti-Jewish doctrines of the early Church, what I will discuss here provides the foundation upon which this anti-Judaism is built. The way the early Christians read the Bible, the way they interpreted it and used it, is still with us today — with Jews as well as Christians, I unfortunately must add.

Barry Olshen *is Professor of English at Glendon College in Toronto.*

Unconscious Denigration of Judaism

All but the most observant of Jews too often, in North America, locate themselves in what is commonly called the "secular" world, but what should more often than not be termed the Christian world, pervaded as it is by the overt and covert language, images, ideas, values and mores of Western Christianity (regardless of whether these are currently a part of the belief system of individuals). Today most assimilated Jews have pretty well absorbed the Christian world view, with its all too frequent, though not always conscious, denigration of Judaism and the Jew. The elaborate and entirely spurious Christian contrast of the religious cultures of Jew and Christian, traditionally expressed by the familiar antitheses of tribalism and universalism, retaliation and mercy, (self)righteousness and faith, hatred and love, greed and generosity, and so on, has not entirely disappeared by any means. These oppositions, a vital part of early Christian self-definition, were designed to discredit Judaism for the sake of Christianity; to show the Jew is adherent to an old law (contained in an "old testament") superseded by a new dispensation from God (contained in a "new testament"); to show that the Jew's religion is narrowly legalistic, based on an eye-for-an-eye retaliatory principle, as opposed to Christianity, which is based on mercy and love, tolerance and forgiveness.

These polarities had their origin in the New Testament and were elaborated upon by the Church Fathers, especially in the enormous body of Church literature known as the *adversus Judaeos* tradition. These distortions entered into the belief system of the Christian community, and so into its literature and art. They were found nearly everywhere and accepted by nearly everyone. Much of the reason for the popularity of *The Merchant of Venice*, that very odd comedy by England's foremost "secular" poet, is that Shakespeare's Shylock so powerfully and so completely embodies the early stereotypes that comprise the negative side of these dichotomies.

In our own age, it is no great wonder that assimilated Jews have unconsciously adopted some of the mythology. Their books, and so they themselves, trace recorded time to "Before Christ" (B.C.) and after him (A.D., *anno domini*, "the year of our Lord"). They call Jesus what Christians do, that is, "Christ" as if that were his "Christian" name, without knowing or thinking about its meaning, or its origins in the Greek translation of the Hebrew *mashiach*, messiah. And they refer to their Bible — when and if they do refer to it — as the Old Testament, without even realizing that this is a Christian appellation, and without understanding its profound implications and unexpressed biases. Its unconscious use, in fact, is everywhere, even in the pages of Jewish publications. To take but one example close to home, in the spring of 1984, the *Canadian Jewish News* ran an article with the headline "Old Testament characters carried heavy burdens." which was composed of excerpts from a Toronto rabbi's recent address at Timothy Eaton Memorial Church. "I derive great comfort," it begins, "from the lesson from the Old Testament, read here this morning." The address was a sermon preached to congregants in a church, which no doubt accounts for the terminology, and the article goes on to suggest that the rabbi has deliberately chosen his terminology for his audience. Still, to how many readers of the *Canadian Jewish News* was this headline alien, or peculiar, or in the least anything but familiar? The Christians appropriated our texts; it is about time we ceased to appropriate their terminology.

There is another statement in this sermon about which I am not so sure the full implications are obvious. Speaking about what Christians and Jews seem to share, the rabbi remarks: ". . . there is so much that we have in common, not just the fact that the Hebrew Bible of the synagogue is the Old Testament of the church, but also that so much of the teachings of this Book constitutes our common heritage." I do not here wish to debate the notion of a "common heritage" any more than the meaning and productivity of interfaith dialogue. The fact is, however, that the Hebrew Bible is *not* the Old Testament; what is done with the Hebrew Bible in the synagogue is not

Continued on page 2

IN THIS ISSUE

TANAKH AND "OLD TESTAMENT"
by Barry N. Olshen . . . . . page 1

EDITOR'S NOTEBOOK . . . . . page 2

IS INTERFAITH DIALOGUE FUTILE?
by Paul Nathanson . . . . . page 3

YUKELEH — A Short Story
by Aviva Ravel . . . . . page 5

LETTER FROM ISRAEL
by Adah Lappin . . . . . page 7

THE WAY OF THE FROG AND THE SCORPION — Poetry
by Joseph Sherman . . . . . page 7

SKETCHES — BY ROY PIPERBERG

Editor's Notebook

As our readers are aware, the goal of *Viewpoint* is to provide a thoughtful readership for writers who wish to engage in serious discussion of issues of concern to Canadian Jews. Obviously, the more controversial the subject, the better. And so we were delighted to find that the subject of Jewish-Christian dialogue has sparked a lively discussion spreading over our last three issues, with opposing views being vigorously espoused and cogently delineated. However, as all good editors must be sensitive to the danger of exhausting the audience before exhausting the subject, I promised in this space in our last issue that this discussion was closed.

I am unable to keep this promise, because two more articles on the subject have come. They are of such quality that they deserve publication and will repay careful scrutiny.

The first, by Professor B.N. Olshen, offers us a scholarly in-depth analysis of how the Christian version of the "Old Testament" differs in certain crucial respects from our "Tanakh" — a fact of which most Jews, as well as Christians, are completely unaware — and also how these changes distorted the message of the "Tanakh" in order to conform with the theological thrust of Christianity.

Paul Nathanson was so exercised by Rabbi Schochet's response to Rabbi Joseph's article favoring dialogue that he has sent us a closely reasoned rebuttal to Rabbi Schochet's position. Following our usual custom, we offered Rabbi Schochet the opportunity of responding to all his critics. Both pieces illuminate what in fact are two opposing views of Judaism and its interaction with the 'real' world as we experience it — and, in the final analysis, two opposing views of human nature itself.

Aviva Ravel's short story, 'Yukeleh', is a vivid and sensitive portrayal of the unconscious cruelty of children to the non-conformist and the ironic turns of fate which 'growing up' brings in its wake.

Adah Lappin's 'Letter from Israel' was written before the elections in Israel, and turns out to be not only timely but prescient, focussing as it does on what has turned out to be the crux of Israel's constitutional dilemma: the system of 'Proportional' Representation' which makes the country almost — if not quite — ungovernable.

"OLD TESTAMENT"

Continued from page 1

what is done with the Old Testament in any church that I know of; and the notion of a common heritage is also not a Jewish notion, but simply one more of these unconscious Christian appropriations.

Early Church Changed Structure of Tanakh

So what exactly did the early Church do to (and with) the Hebrew Bible? The simple answer, to begin with, is two things: it changed the basic structure and traditional order of the texts and, if I may be allowed another pun, it re-christened the collection (of which I have already said something and to which I shall shortly return).

Jews refer to the books of the Bible by the Hebrew acronym *TaNaKH (tav, nun, kaf)*, which stands for *Torah* (or *Chumash*, the Five Books of Moses, what Christians often call "the Law"), *Nevi'im* (Prophets), and *Kethubim* (Writings, that is, all the books of the Bible other than those of the Torah and the Prophets). The *Tanakh* begins with *Bereshit* or Genesis and concludes with *D'vrai Hayamim* or First and Second Chronicles. Its foundation — and the foundation of Judaism — is the Five Books of Moses and its structural centre is the Prophets. The Christian Old Testament, however, switches the order of the second and third parts of the *Tanakh*, so that the Writings take on the central position and the Prophets close the book, or, perhaps more accurately in traditional Christian terms, provide the transition from the Old to the New Testaments.

The *Tanakh* ends on an extraordinarily optimistic note, optimistic both historically and symbolically for generation upon generation. The final words of Second Chronicles are supposedly those of the King of Persia, Cyrus the so-called Great, proclaiming the end of the Babylonian Exile and the restoration of the remnant of Israel to Jerusalem in 538 B.C.E. It concludes with God's blessing upon Israel and a promise of the return of the exiles and the rebuilding of Solomon's Temple (originally destroyed by the Babylonians in 587-6 and finally rebuilt in 515): "And in the first year of King Cyrus of Persia, when the word of the LORD spoken by Jeremiah was fulfilled, the LORD roused the spirit of King Cyrus of Persia to issue a proclamation throughout his realm by word of mouth and in writing, as follows: 'Thus said King Cyrus of Persia: The LORD God of Heaven has given me all the kingdoms of the earth, and has charged me with building Him a House in Jerusalem, which is Judah. Anyone of you of all His people, the LORD His God be with him and let him go up'." The final word of the *Tanakh*, "go up," has the same root as our *aliyah*, thus expressing the very same yearning as the modern Zionist movement, and acting as a cohesive rallying cry for *Am Yisrael* for over two and a half millenia.

After the Jews returned to *Eretz Yisrael*, the area was conquered first by the Greeks and then by the Romans. It was during the Roman occupation of Palestine that Christianity was born, and it was the Romans, under Titus, in the year 70 C.E., who destroyed and sacked the Second Temple of Jerusalem. The early Christians interpreted the loss of *Eretz Yisrael* and the destruction of the Temple as definitive punishment for the Jews' alleged rejection and murder of Jesus Christ. From then on, according to Christian mythology, Jews were to wander the face of the earth; they were to be homeless and blind infidels until the end of time, or until their conversion would hasten the second coming of the Christ.

Christian Image of the Wandering Jew

The promise of return and renewal closing the *Tanakh* in no way harmonizes with this image of the eternally wandering Jew. A Scripture that ends in the manner of the *Tanakh* was obviously less than satisfactory to the early Christian mentality. Switching the order of the Prophets and the Writings, however, neatly does away with the original ending of the Bible. The final book of the Prophets happens to be Malachi, and the final lines of Malachi, rather than a blessing, just happen to contain the prophecy of destruction and of a very different future for Israel, that is, the cataclysm of "the day of the LORD": "Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD. We shall reconcile fathers with sons and sons with their fathers, so that, when I come, I do not strike the whole land with utter destruction." The last chapter of Malachi constitutes the *Haftorah* reading for *Shabbat Hagadol*, the *Shabbat* before *Pesach*, and, because it is contrary to Jewish custom to finish a reading with words of doom, the penultimate verse of Malachi is repeated as a conclusion.

Elijah's sudden and mysterious leave taking (related in 2 Kings 2:11) gave rise in Jewish tradition to stories about his reappearance on earth. His role is to restore peace and order to the world and his reappearance is said to precede the coming of the Messiah (which is what lies behind the symbolism of Elijah in the Pesach seder, the supreme Jewish ritual of liberation). In these lines from Malachi, he is specifically said to reconcile the generations. This, in turn, is made to fit into the Christian scheme of things for, from the beginning, Christians identified John the Baptist with Elijah the Prophet, forming the basis of the christological reading of their Old Testament. As Elijah is said to precede the coming of the Messiah, so, for Christians, the mission of John the Baptist is said to have preceded the coming of Christ.

Following the last words of Malachi in the Christian Bible, of course, are the first words of the first book of the New Testament, that is, the Gospel of Matthew, a so-called "Jewish Gospel" or one in a "Jewish Tradition." It introduces Jesus as "Christ, the son of David, the son of Abraham" (1:1), who, as all Jews knew, would be heralded by the appearance of Elijah mentioned at the end of Malachi. Only this new "saviour" (a messiah in the line of David) could avert the total catastrophe prophesied by the Hebrew Prophet. When John is at first presented in the third chapter of Matthew, he is even dressed like Elijah in a garment of camel's hair with a leather girdle around his waist (compare Matthew 3:4 and 2 Kings 1:8). Later in the gospel, Jesus explicitly identifies John with Elijah: "For all the prophets and the law prophesied until John: and if you are willing to accept it, he is Elijah who is to come" (Matthew 11:13-14); and again: "Elijah has already come, and they did not know him" (7:12).

So, for Christians, the prophet forms the transition from what they call the Old to the New Testament. The manner in which Christians have interpreted the prophets of Israel as the forerunners of Jesus and the prophetic books as the bridge to the New Testament leads naturally into the other part of my topic, namely the meanings of "Old" and "New" Testament and the view of the Bible and the Jews underpinning those meanings.

"Testament" comes from the Latin *testamentum*, which means "covenant" or agreement, and which was used to translate the Hebrew *brit*. The naming of the two parts of the Bible (perhaps as early as the end of the second century) thus generalizes the principle of the old and new covenants, which principle, in Christian doctrine, refers specifically to the notion that the new covenant of "Christ's blood" has *superseded* the old covenant, either in the "flesh of Abraham" (referring to the Covenant of Circumcision, Genesis 17) or in the "stone of Moses" (referring to the Covenant at Sinai, Exodus 20).

According to the Christian world view, and in traditional Christian terms, the Jew becomes the "old" or unregenerate person and the Christian the "new" person; the Jew is doomed to spiritual death through the sin of Adam (the first expression of the doctrine of Original Sin), while the Christian is given new life in the saving act of Jesus, the new Adam, the new man. (See, for example, Paul's Epistle to the Romans 5:19-19 and his First Epistle to the Corinthians 15:21-22.) The mission of Israel in the world is said to have ended and the Jew remains a kind of anachronism in a new world, deluded in his refusal to believe in the new revelation, obstinate and foolish in his continued pursuit of the "old law" of Moses. The religion has been superseded; its principal value lay in preparing the way for Christianity.

Christian Perspective Distorts Tanakh

This perception of Jew and Christian, this relationship of old and new, rests firmly on the Christian way of reading Scripture and interpreting sacred history known as typology. The Christian typological reading of Scripture provides a way of connecting the life or person of Jesus to the events or figures or prophecies of the Jewish Bible. The prophecies

Continued on page 8

Viewpoints

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Is Interfaith Dialogue Futile?

by Paul Nathanson

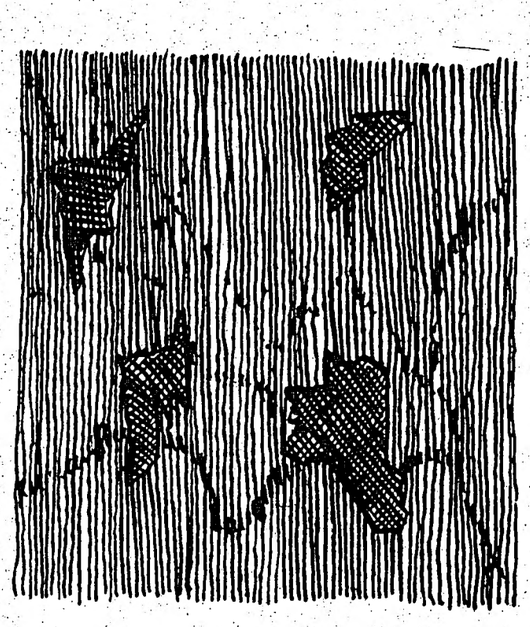
I would like to comment on the debate (in *Viewpoints*) between Rabbis H. Joseph and J. Schochet over the question of interfaith dialogue. Although I am not a rabbi, as a doctoral student in Religious Studies at McGill, I have some familiarity with the subject. It is a very complex one, and it raises questions that go beyond the immediate interests of either Jews or Christians — questions about both the nature of religion and human nature itself.

My general impression — and one can hardly avoid forming impressions of this sort – was that Rabbi Schochet's primary motivation for opposing interfaith dialogue was fear of the consequences for Jews. As he says, "It can but result in a loss of religious identity, of which intermarriage is just one inevitable result." Now, for a religious community leader, this is a perfectly appropriate and responsible attitude. After all, such activities really are risky. Clearly, Jews must be warned that there are some Christians who see it as a way of making converts. And just as clearly, Christians must be warned that there are some Jews who see it as an acceptable forum for polemics. (I think it is significant, however, that there are Christians willing to expose themselves to Jews who want very much to teach them about their sins, but who have no intention whatever of learning anything from them.) When people say (by implication), "Let us set the agenda and do the talking. You listen. We have nothing to learn from you," then we have monologue, not dialogue. In such cases, I can only agree with Rabbi Schochet when he warns Jews to stay away. Had he confined his remarks to that subject, my own response would have been unnecessary. Unfortunately, he attempts to legitimate his opinion by recourse to some specious and facile arguments. In fact, his essay is an exercize in polemics (and quite unlike the probing and sensitive intellectual discourse in Rabbi Joseph's essay).

Much of Rabbi Schochet's essay focuses on what he considers the futility of interfaith dialogue. As he says, "The thrust of my position, altogether opposing interfaith dialogue, was and remains that it is counterproductive." I can discern at least three major problems with his position. In the first place, I question the arguments he brings forth to illustrate this counterproductivity; in the second place, I question his underlying assumption that Judaism is, or ever has been, completely independent of other traditions; finally — and most important — I question the use of 'productivity' itself as a criterion of evaluation for interfaith dialogue.

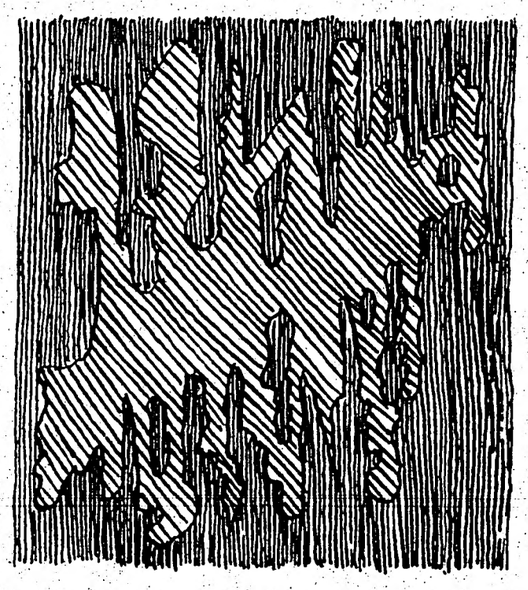
Counterproductive of What?

Dealing with the first problem, one begins by asking: counterproductive of what? If Rabbi Schochet means that interfaith dialogue is counterproductive because it leads inevitably toward the conversion or assimilation of Jews, then he is being both historically and psychologically naive. Why does he seem to lack faith in the ability of Judaism to meet the challenge of foreign ideas? For hundreds of years, Jews have faced Christian evangelists, heard all the arguments, and seldom found any compelling reasons to abandon their own tradi-



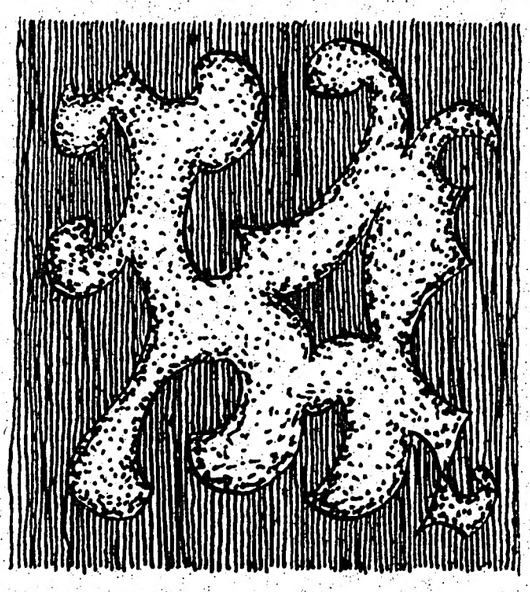
tion. Why should things be different now? After all, if Christians use contemporary philosophies and ideologies to make their doctrines more attractive to modern minds, so do Jews. I think the real problem here is that Rabbi Schochet misunderstands the nature of religions conversion and religious identity.

People seldom make radical changes in their lives on the basis of intellectual arguments; on the contrary, they do so on the basis of non-cognitive experiences, or psychological needs. Interfaith dialogue is about theology, but theology is itself a secondary, not a primary, religious phenomenon. Theology seeks to explain, to organize in a coherent intellectual system, what people have already come to believe on other grounds. Occasionally, people may find ways of legitimating conversion through ideas picked up at dialogue sessions, but very few, if any, experience these sessions themselves as motivation for conversion. And as for loss of religious identity (that is, assimilation), I think the reverse is more likely to result from interfaith dialogue. Although it is true that people may discover similarities between the underlying ideas of two traditions, the expression of these ideas is usually very different. And the *alien forms* of these ideas are what generate emotional response.



If Rabbi Schochet claims that interfaith dialogue is counterproductive because it cannot facilitate mutual understanding (on the purely cognitive, intellectual, abstract level) — and even hinders it (being not merely unproductive, but counterproductive) — then he must explain how it is that comprehending foreign ideas is possible under other circumstances. He notes, for example, that "There are enough books and classes for anyone interested without having to resort to dialogue." Indeed, he himself cites Paul Tillich, the Protestant theologian. Does this mean that, somehow, ideas are less harmful — which is to say, less potent — when read in books? If so, why bother to read them at all? Moreover, he defeats his own argument in this way; if personal contact is the factor which makes ideas threatening and powerful, it could be because it also renders them more comprehensible in the first place. In that case, interfaith dialogue would seem to be useful indeed — and not counterproductive — in the promotion of understanding (which is not, of course, the same thing as acceptance, or even tolerance). The fact is that Jews and Christians have said — and are still saying — some very silly things about each other. Privately. This must stop — in the interest of truth and scholarship, if nothing else — and if *public* discussion makes this kind of nonsense less likely (because distortions are more embarrassing), then its usefulness is demonstrated.

If Rabbi Schochet means that interfaith dialogue is counterproductive because "genuine exchanges, leading to full understanding and appreciation of one another's theologies is impossible," then he is arguing with *'reductio ad absurdum'* in mind. Of course we can never fully know or understand people from other cultures. For that matter,



though, we can never fully know or understand *any* other human being — not even a husband or wife. There is a gulf between self and non-self which can never be bridged. Does that mean, however, that we should abandon any hope of making significant contact with other people? The answer, of course, is that we continue to build families, friendships, communities, and nations in spite of the limitations imposed by human finitude. Saying, then, that mutual understanding is impossible — and, therefore, not worth pursuing — reveals more about Rabbi Schochet than it does about the potential value of interfaith dialogue.

In a very revealing passage, he discusses the ineffable nature of religious life. "The soul of religion, however, its inner meaning and experience, is private and intimate. Every faith-community is essentially a separate universe with its own language, concepts, symbols, and experiences. This cannot be communicated on an academic or experiential level . . . each group's response is a most intimate, personal, experience which can be acknowledged but never really comprehended." Indeed, this is true. But this has never stopped religious people from trying to do so anyway. What are the prayers in the Sidur (not to mention the stories in the Bible) if not attempts to convey, even partially, what in actual fact transcended the available words and symbols? Once again, when taken to its logical — but extreme — conclusion, Rabbi Schochet's argument works. But why do so? Our lives are filled with ambiguity and paradox — especially as understood in religious traditions. Trying to escape from the mystery which lies at the heart of human existence by reducing life to black and white terms results in sophistry, not wisdom.

Who Is Elitist?

If Rabbi Schochet means that interfaith dialogue is counterproductive because only theologians can be involved in it, then he is being trite. In a rather sarcastic passage, he says, "...the theologians of all religions will live together in harmony, stimulating and inspiring one another with their philosophical nuances, while the masses are left to their mutal recriminations, prejudices and persecutions." Obviously, interfaith dialogue requires more knowledge than most people ever acquire. But why confine discussion of this gap in expertise to interfaith dialogue? By definition, trained leaders in any community will have the expertise necessary to engage in activities that would be difficult or impossible for everyone else. Rabbis, for example, have expert knowledge of the Halachah. Does that mean they should consider this as esoteric lore and use it to maintain their status? On the contrary, religious leaders are expected to pass on their insight for the benefit of everyone. The source of insight — whether it be study of Talmudic texts or interfaith dialogue — is less important (in the context of this debate) than the fact that it finds expression in the community. Whey, then, does Rabbi Schochet accuse those leaders who participate in interfaith dialogue of elitism? As a matter of fact, he himself could be accused of elitism. After all, his suggestion is that interfaith dialogue is so dangerous that "the masses" must be shielded from it. But who makes that decision for them if not leaders such as Rabbi Schochet?

Reversing his argument in mid-paragraph, he argues that "if, on the other hand, the masses are sufficiently intelligent that they can be taught about peace, love, and brotherhood — without having to engage in dialogue — then why not also the theologians?" I suggest, however, that peace, love, and brotherhood *cannot* — by definition — be learned in the absence of those with whom we expect to *live* in peace, love, and brotherhood. What meaning can such words have if they are not based on the lived experience of interaction with other people?

Judaism Cannot Be Uninfluenced By History

Someone must question the premise upon which Rabbi Schochet's thesis seems to be based: that Judaism (or any other religious tradition) is pure, undefiled, uninfluenced by other traditions — and that it should remain so. On historical grounds alone, this is demonstrably false. Jews have seldom, if ever, existed in cultural isolation. What do we see in the Bible if not a record of repeated encounters with the peoples and cultures of the ancient Near East? The fact that these encounters usually resulted in conflict and rejection changes nothing. Judaism came to be what it was, during each phase of its development, at least partially as a result of its attitude toward those alien cultures. But the meeting of cultures was not always a negative process. One has only to read the Babylonian accounts of Creation and the Flood to see how very influential they were in the formation of the biblical versions (in spite of the alterations made in accordance with the new theology).

And if we exempt the biblical material, as divine revelation, from the workings of history, we need only glance at the post-biblical tradition. Look, for example, at the Greek terms and hermeneutical devices in the Talmud, or at the Artistotelianism which found its way to Maimonides through Islamic falsafa (and eventually provided the intellectual

Continued on page 4

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Viewpoints

DIALOGUE

Continued from page 3

foundation for St. Thomas Aquinas), or at the use Joseph Soloveitchik makes of Kierkegaard and Christian existentialism . . . It is true, of course, that Jewish self-understanding depends on the appropriation of Jewish sources; nevertheless, our identity would not be what it is today had it not been for centuries of living among Christians. And, at the moment, both Jewish and Christian identity depends on responding to secularism.

Dialogue An End In Itself

What is really at the heart of this issue? For me, the whole question of interfaith dialogue has something to do with the larger question of what it means to be human (which is to say, we are dealing with a theological issue). People are not abstractions. Nor are they objects to be used for even the most beneficial secular causes. As long as interfaith dialogue is seen solely as a practical means to some other end, it will, indeed, be counterproductive. As I see it, the ultimate goal of dialogue is not co-operation in social service projects, or the dissemination of information (although these are also worthy goals), but reaching out to other human beings. That is an *end in itself*. And it requires no more legitimation than eating or sleeping.

Part of being human is being with other people — being curious about them, wanting to see our own humanity reflected in theirs, seeking to heal some of the estrangement which seems to be a basic fact of the human condition . . . People are always — in some ultimate, ontological sense — mysteries. And mysteries always raise questions. If this is true of individuals living side by side, it is no less true of communities living side by side. Jews and Christians may or may not be able to agree on any particular theological issue, but to suggest that there is something foolish, or even vaguely immoral, about the desire to explore new human territory — well, that is beyond my comprehension.

Rabbi Schochet sounds for all the world as if he considers indifference to those 'others' among whom we live as the morally and theologically appropriate attitude. I suggest that this attitude can be challenged on moral, theological, and even anthropological grounds. But first I must clarify what I mean by 'indifference.'

Clearly, Rabbi Schochet recognizes certain responsiblities to all people. At the very least, this involves establishing and maintaining basic standards of justice and decency. And he encourages Jews to feel responsible to the rest of society in this sense. Moreover, this is a high standard; the world would be a much happier and safer place if everyone were willing to live up to it. Nevertheless, he refuses to continue in the same direction, to draw the obvious conclusions; in fact, he asks Jews to go into reverse. Having carried out our civic duties, we should turn our backs on the non-Jewish world. Other traditions — and the people who represent them — cannot really matter to us because we have exclusive possession of truth and beauty and holiness. Those people cannot be useful to us, so why bother with them except when social, economic, or political problems make it necessary to do so? For me, this seems to be a moral contradiction, or inconsistency.

Symbolic Value of Dialogue

Considering all this, I find the following statement of his rather disturbing. "If Jews make mistakes, it is their own responsibility to correct them, from within. And if Christians make mistakes, it is their own responsibility to correct them, also from within their own faith." Of course we are never morally culpable for the mistakes of others. Of course we must always find our own inner resources in order to mend our ways. But there is more to all this than Rabbi Schochet allows. I am thinking, for example, of a haunting passage in Genesis which includes the famous question, "Am I my brother's keeper?" According to the biblical tradition, the answer is yes, we are. But what might that mean in the context under discussion? Obviously, it would not mean taking Christians by the hand and telling them how to solve their spiritual problems. On the other hand, it might be appropriate to stand by them as concerned friends, offering helpful insights based on the Jewish experience of history, covenant, and so forth. I refer, of course, to those Christians who really do struggle with moral and spiritual problems (of which anti-semitism would be one example). Such people do exist and deserve the moral support of all well-meaning religious people. For obvious reasons, most Jews cannot provide this. Not now, and perhaps never. Still, if even a few Jews are able to overcome hostility with concern, instead of indifference, then a major victory of the human spirit will have been won. There is something to be said for moral standards which are practical and within reach of everyone; there is also something to be said for moral standards — or ideals — which exceed our grasp and, therefore, cause us to continue striving and growing. And the two are not mutally exclusive.

This issue raises questions not only about Jews and Christians, but about our humanity as such. A brief anecdote illustrates my point. When the Americans landed a man on the moon, I heard many people condemning the whole enterprise as a foolish waste of money. After all, they said, it could have been spent far more productively on hospitals and day-care centres. In a way, they were right; we really did need those things. Nevertheless, I believe that to have had the ability to 'reach for the stars' and consciously chosen to turn our backs on the venture would have been an intellectual defeat. In fact, it would have been an electrifying symbol of spiritual cowardice. It would have meant denying the centrality of imagination and curiosity in human nature. It would have meant classifying the exploration of new worlds as a luxury instead of a universal human dream. (In a way, I speak metaphorically since religious traditions speak of exploring the new worlds of inner, not outer, space; nevertheless, the moon landing was experienced as a profoundly moving event not only in sophisticated, secular, nations, but in virtually every nation on this planet.) In a similar way, consciously turning our backs on those who are different — precisely *because* they are different — represents a failure to take the fulness of our own humanity seriously. Not everyone will go to the moon. Not everyone will participate in dialogue. But we must allow representatives, at the very least, to do so on our behalf. The primary importance of interfaith dialogue is symbolic, not practical.

Search for Truth Involves Risk

It is easy to forget, in the course of everyday life, that religion always aims at describing reality — in other words, at truth. Some traditions — the 'world religions' at any rate — recognize the need for individuals to consciously seek truth beyond the received wisdom already accumulated. Now, theology is done in response to questions, and the questions are usually suggested by particular historical problems and anxieties. (Why is there evil if God is good? Have we a destiny beyond the grave? How can we understand God in scientific terms? Does God have a purpose for other religious communities?) Theology, therefore, must always exist in tension with tradition; it relies on tradition, but also demands the freedom to break new ground, or at least to build on tradition, to rework it as a way of responding to immediate needs. This is exactly what has happened, for example, in the case of theology dealing with the Nazi holocaust — in both Judaism and Christianity. My point is simply that being part of ('world') religious traditions will always involve a certain amount of risk because these traditions are all founded on the premise that the search for truth is a necessary and legitimate human endeavor. In spite of its great importance, then, tradition is not an end in itself; the ultimate end is always truth.

Rabbi Schochet Responds:

I doubt whether the editor will grant me a whole issue of *Viewpoints* to point out the abundance of factual errors and logical inconsistencies of my critics. Thus I will stick briefly to the main issues.

I

Rabbi Joseph's specific replies *(Viewpoint: April-May)* reinforce everything I said:

1) To claim that Halachah "encourages" interfaith dialogue is to ignore and deny *Sanhedrin* 100b, as ruled by Maimonides in *Sefer Hamitzvot* II:10 and *Hilchot Avodah Zarah*, ch. 2; Responsa of *Ribash*, no. 45; etc. Note also Rabbi Joseph Soloveichik's incisive critique of dialogue in *Tradition* VI:2, and his pronouncement in the *Rabbinical Council Record* of February 1966.

2) The possibility of conversion does not prove, but *refutes* the possibility of understanding the intimacy of another religion. For Halachic conversion is premised on the total philosophical rejection of the would-be convert's original faith to the point of recognizing Torah alone as the exclusive religious truth acceptable to him. My original references to the Tertullian paradox, and William Abrams' cogent examples in his analysis of the caveats to dialogue, speak for themselves.

3) Rabbi Joseph did indeed write that "claims that (Jesus) was more than a person will probably never receive a sympathetic appreciation." However, a) he stated this as a mere *factual observation*; b) he qualified it with the word 'probably'; and c) he added "This is so *despite the recent scholarship* . . ."etc. And just prior to this he had defended the doctrine of an intermediary between man and God as consistent with traditional Judaism!

4) Rabbi Joseph is incensed at the audacity of my "pronouncing upon the views of A.J. Heschel." Thus he commits the old fallacy of appealing to reverence. He forgets that men much greater than Heschel have comitted errors much more serious. Secondly, from my close relationship with the late Prof. Heschel, both in person and in correspondence, I know that he himself whould have admitted (as he did to me in similar contexts) that his statement in question is no more than an exaggerated, romantic metaphor, pronounced with poetic license *for effect*, and not to be scrutinized for philosophical exactitude.

II

Prof. Lightstone's basic criticism attacks me for accepting the premises of traditional Judaism as *a priori* truth. Following antiquated Artistotelianism, Spinoza et al. (under the guise of "modern philosophy and science") he dismisses the possibility of revelation. To him, Judaism (and religion in general) is the mutant product of cultural and sociological evolutions.

The good professor does not realize how he entrapped himself in a classical case of *petitio principii*. Taking for granted the major premises of his theories, he begs the crucial questions. He commits the very fallacy of which he accuses me, by proclaiming his *a posteriori* value judgments as *a priori* truths.

The appeal to trendy "modernism" of current social sciences may be more popular than a consistent tradition of 35 centuries. In fact, though, it is the oldest escape mechanism to dismiss an approach which one refuses to consider.

III

I am not afraid of dialogue leading to conversion, even when blatantly used for proselytizing. Interfaith dialogue is not a Jewish issue. It affects Jews in a parochial sense only insofar that Halachah forbids it (see references above), and insofar that Halachah obliges Jews to see to it that gentiles, too, remain faithful to the moral code applicable to them. Assimilation and a denigration of religious values and standards is a universal issue, affecting Jew and gentile alike.

As I stated originally (and Nathanson innocuously plagiarizes), dialogue touches the questions of the very nature of religion and human nature. With religion you take either the traditional view of its inviolable noumenous nature, grounded in *a priori* supra-natural source, or you take it as a pathological mutant of mythological evolution grounded in emotional gropings. The traditional theologian has nothing to do with the latter, and the social behaviourist has nothing to do with the former.

Paraphrasing Elijah, I say: How long will you try to have your cake and eat it? If the Lord be God, follow Him! But if Comte, Weber, Frazer, Marx and Freud — then follow them! Just stop confusing yourselves and others! Either way, interfaith dialogue is an exercise in self-deluding futility.

A faithful Jew can never understand and recognize the validity of the theological claims of the New Testament or the Koran without implicitly denying the fundamental teachings of the Torah. And faithful Christians or Muslims cannot understand and recognize the theological claims of the Torah without implicitly denying the fundamental claims of their own traditions. All we can do is understand and recognize that all others have their own premises and doctrines even as we have our own, and to respect and appreciate this fact.

IV

I am especially disturbed by my opponents seeking to perpetuate the demonic debasement of man and human nature by claiming that without social and philosophical interaction we cannot live in peace, love and brotherhood with others.

Do they really mean that there cannot be brotherhood between ourselves and peoples of altogether different cultures and civilizations whose background and languages we do not understand? Can there not be brotherhood with secularists, atheists, pagans etc. on a simple humanistic level?

The traditional religionist shudders at this thought. To him this is the most horrendous lie. The very fact of his fundamental belief in the existence of a personal God, the Creator whose Providence extends to all His creatures, pre-

Continued on page 7

YUKELEH

by Aviva Ravel

Marsha slammed the hard-covered book on the kitchen table. "Disgusting. A pack of lies. And anti-Semitic."

"I wouldn't go as far as that," Betty said tentatively.

"Did you read it?"

"Twice. I'm a masochist." Betty slipped a slice of lemon into her cup and stirred her tea absentmindedly.

Marsha raised her deep voice. "Then you see how he's distorted everything. It wasn't at all like that."

"It's his artistic vision," I said.

"Vision my foot. The only decent person in the whole book is the gentile girl. And there wasn't even a gentile girl on our street." Marsha countered.

"He must be referring to the Witch," I said.

"Well, she wasn't a kid. She was an adult."

I offered my cookies and tried to change the subject but Marsha persisted. "He didn't even bother to disguise the names. He calls me a fat cow!' In spite of herself, a little smile curved her lips. "If anything, I was just a well-fed calf."

Since I hadn't read the book yet, I wasn't morally bound to take sides. But I thought Marsha was being over-sensitive. She praised my poppyseed cookies and resumed. "Do you know what he says about Hymie? That he got rich trafficking in drugs. Now Hymie was no angel, but he wasn't degenerate. And he turned Hymie's mother into a stripper! That poor woman slaved in the factory during the day and sewed buttons at home all night. She didn't even know what the inside of a nightclub looked like. And Rita's a prostitute, for god-sake."

"Don't take it so personally, Marsha. After all, we *were* mean to him," Betty said in a muted voice.

"But we were only *kids*. And he *was* a shlepper."

"Yes," I said. "And evidently he still carries the scars."

"*Growing Up On Clarke Street* is a Book of the Month selection. The *New York Times* gave it a fabulous review. And now he's gone to Hollywood to write the screenplay. And *I* shouldn't take it personally?!"

"What do you think of Brooke Shields as Marsha and John Travolta as Hymie?" My quip failed to amuse them.

"He's the only one of us who made it," Betty said. "We're the shleppers now."

"We're not," Marsha said. "We're decent people. Moishe did well in business. He's the kindest and most gentle . . . you know how he's described in that book! He's a professional boxer! And crooked, of course. Moishe never boxed in his life." Her voice broke. "All right, none of us is famous, but we're decent."

"I was thinking of Elsie, Rita, and Hymie. Elsie had so much talent. She joined a Zionist movement in New York and cooks on a kibbutz now. There's nothing wrong with that, but she was so special. And Rita . . . I saw her last month. She looks a hundred years old. She had four small kids when her husband walked out. Her family disowned her when she married that man. Went on welfare and lives in a rundown rooming house. And Hymie, brilliant Hymie, he sells shoes somewhere out west. Never finished medical school. Had to help the family when his father died, and he just quit on his dreams." Tears formed in Betty's eyes. "I wish we could start all over. We had the whole world at our feet. The only one who made it was Yúkeleh. In spite of us."

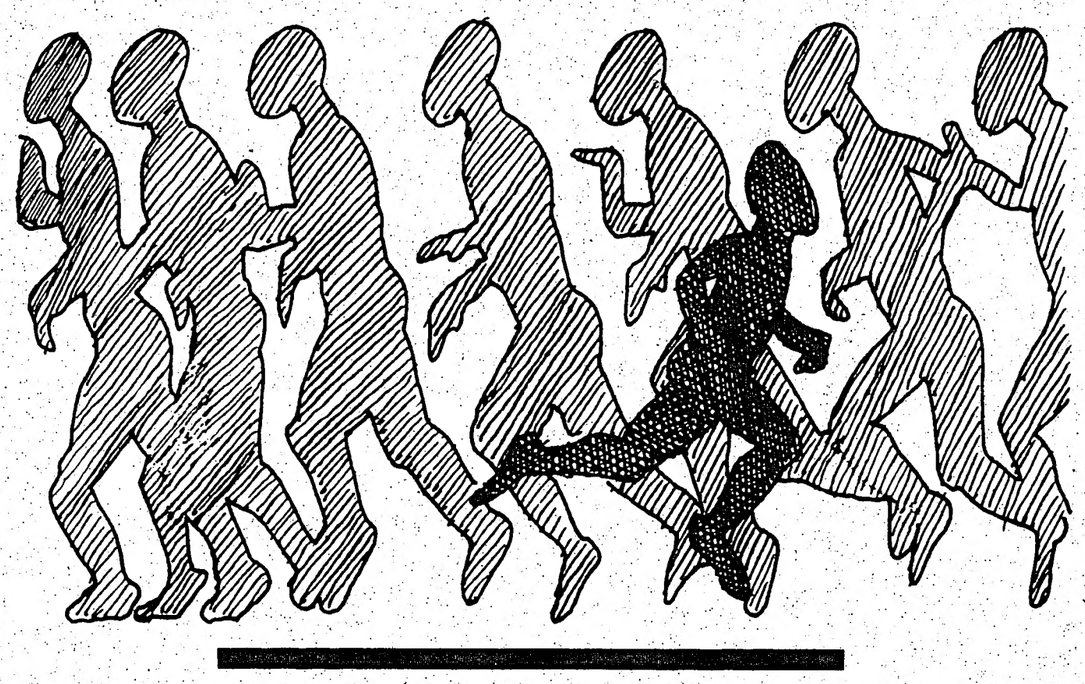
"Maybe because of us," I said.

"Now there's only things to look back on. Nothing much ahead." Betty said softly.

Glimpses of the past came back. The air was thick with remorse.

•••••

We called her The Witch on account of her humped back, hooked nose, and straight black hair, rather than her disposition, which was kind and gentle. She instructed the Grade Eight and Nine girls in typing and shorthand; unlike the Latin teachers, Miss O'Shea didn't consider the "Commercials" inferior, and openly objected to the ruling that barred them from Art and Music. On one occasion she risked her own job by interfering in the matter of the class choir-competitions.



"Mr. Hubert lets them participate but he doesn't coach them. They don't stand a chance."

"Those girls will be secretaries, they don't need music. And if that doesn't suit you, Miss O'Shea . . ."

She made an indignant exit, shutting the door on the tail end of Mr. Peterson's response. We scrambled to our seats, and wondered where our frail teacher acquired the courage to remonstrate with the Principal whose strict vigilance over yard, hall, and classroom maintained law and order in the school.

Miss O'Shea's students came from working-class immigrant families who expected their daughters to earn their keep after graduation, and in due course marry good providers; but many of us dreaded the prospect of languishing in an office and aspired to more worldly careers. "You can still go to university, girls," she'd say. "All obstacles can be overcome if you want to succeed."

Some of the boys, particularly Hymie and his sidekick, Abie, would follow Miss O'Shea home and shout after her: "Humpty Dumpty," "Elephant Snout," "Shirley Temple." She never reported them to the Principal. At home she'd sit by the window and read, pausing now and then to observe the street below: kids playing Red-Light and Cops and Robbers, Hymie kissing Rita under the stairs, teenagers flipping cards and coins in the lane, tired men poring over the Yiddish papers, women in stained floral dresses gossiping in four octaves across the balconies. Why Miss O'Shea chose to live in a slum flat in the heart of our neighborhood remained a mystery. Some speculated that she saved on rent and streetcar fare to support her relatives in England. But no one ever saw her mail a letter.

Most gangs have their scapegoats and Clarke Street was no exception. Ours was Yukeleh, so-called because his report card yielded a uniform crop of 'U's. He had a chronic running nose, a mop of tangled hair, and big ears; he wore lopsided metal-rimmed glasses and dirt-streaked clothes. He looked as though he'd been assembled by an incompetent Giuseppe: scrawny long arms out of proportion to his height, head askew, a pair of thin legs that tripped over each other as he bounded along in an irregular strut. Yukeleh lived in a downstairs flat with his ailing father, Mr. Sokoloff, the shoemaker. His mother, they said, ran off with a bookkeeper long before Yukeleh moved to the street. Mr. Sokoloff, whose head was more often immersed in the Talmud than in his soles and heels, was hardly aware of his son's existence. The older man lived on black bread and cheese; Yukeleh was left to fend for himself. He ate when a neighbour gave him a bowl of soup, a glass of milk, or he waited at the rear of Richstone's Bakery for a stale bun to fall his way. Already fifteen, Yukeleh still attended elementary school. Teachers, considering him hopeless, tolerated his doodling at the back of the room; at times he screwed up his forehead in concentration, but the lesson escaped him.

One afternoon in early autumn, Miss O'Shea knocked on her window and beckoned Yukeleh with an orange. He hesitated, sniffled, wiped his nose with the back of his hand. Like the younger kids he too believed Miss O'Shea possessed magic powers and rode a broomstick on Hallowe'en. But an orange wasn't easy to come by.

Hymie laughed and prodded him. "Go on, Yukeleh, touch her hump, maybe you'll get smart."

"She won't hurt you, she likes you, Yukleh." Rita giggled, tossed her curls and leaned on Hymie.

"She likes you best," Betty confirmed with a straight face.

"We'll play hiding-go-seek, and you'll be 'it'," I said. "And this time we'll wait till you find everybody." Our favorite summer sport was choosing Yukeleh to be "it" a few moments before our curfew at 10:00. Then we'd sneak off to our homes and Yukeleh spent half the night looking for us.

"If you go up I'll let you wear my new baseball mitt," Abie said, dangling the glove under Yukeleh's nose.

Pleased to be the center of attraction, Yukeleh gripped the bannister and slowly mounted the stairs. He left Miss O'Shea's flat long after we had vacated the street. Since Yukeleh didn't attend our school, we only interrogated him the following day.

"What did she do to you? Did you learn magic spells? Did she wipe your nose? Did she show you her hump?"

When Yukeleh maintained a stubborn silence, Hymie bribed him with a penny. He pocketed the coin and grinned. "She gave me oranges and cake and taught me things."

"What kind of things?"

"Just things."

Moishe the Gangster collared Yukeleh and held a fist under his chin. "Tell us or you'll get this in the kisser." Although Moishe was the acknowledged leader by virtue of his physical prowess and fearlessness, indispensable attributes when called upon to battle with rival street gangs, Hymie was the brains behind Moishe's brawn.

Abruptly Yukeleh broke away. "No, and you can't make me!" He darted across the road and flew up Miss O'Shea's stairs.

"I'll get you later," Moishe shouted. But Yukeleh stuck out his tongue and disappeared into Miss O'Shea's house.

Yukeleh appeared less frequently on the street. After school he went directly to Miss O'Shea; we would have assumed he slept there if we hadn't seen him leave his father's flat in the morning. During the cold winter street life in mid-week came to a standstill. Weekends we tobaganned and ice-skated on the mountain; mostly we waited impatiently for spring. By the time the maples put forth buds and new grass replaced the snow on Fletcher's Field, Yukeleh was entirely absent.

"I wonder what Miss O'Shea and Yukeleh are doing now," Betty said in a tone that hinted at lurid activities.

"What do you *think* they're doing?" Hymie asked snidely.

"How should *I* know?"

"There's only one way to find out." Moishe lugged a ladder from Weiner's lumber yard and leaned it against Miss O'Shea's rear balcony. While we kept watch, Abie and Hymie stealthily climbed up. They peered into the window, signalled they'd seen enough, and scrambled down.

"You won't believe it!" Abie exclaimed. "They were sitting real close together and cuddling. Like this." He flung an arm around Betty and hugged her. She elbowed him in the stomach.

"Real close," Hymie corroborated.

"His head was sort of resting on her shoulder and she patted his hair. He was reading a book out loud and she laughed and hugged him. Real hard!" Abie tried to demonstrate on Betty again, but this time she kicked him in the shins. Pretending to be mortally wounded, Abie sprawled on the ground and groaned.

"No kidding!" Moishe dropped his jaw.

"What was he reading?" I'm a stickler for details.

"I couldn't see. It was a thick red book."

"What difference does it make? What's important is they were necking!" Betty said.

"Yeah, and who knows what they do later?" Hymie interposed.

"Maybe I'll go up and punch them out," Moishe boomed.

Abie distanced himself from the girls and whispered to Hymie, "Just think,

Continued on page 6

Aviva Ravel *is a well-known Montreal writer of drama and fiction, and a contributing Editor of* Viewpoints. *This is her second appearance in these pages.*

Viewpoints

YUKELEH

Continued from page 5

Yukeleh's got himself a real dame. You think he knows what to do?"

By now the girls huddled in a circle. Imagine anyone liking Yukeleh! And mushing with him! Miss O'Shea must be desperate! Rita suggested we form a committee and inform the Rabbi, namely Solly's father. "It's indecent!" she said.

"That's squealing," Marsha said. "What they're doing is nobody's business. How would *you* like if we told on you?"

Rita opened her mouth in surprise. "On *me*?

"Yeah, like what you and Hymie do in the lane." Marsha was jealous of Rita, who had a shapely figure and a boyfriend. She had been making eyes at Melvyn all summer, but he was more interested in perfecting his ball game than in consorting with girls.

Solly joined in. He not only had blonde wavy hair and blue eyes, but he sang the prayers in an exquisite boy's tenor at the synagogue. My mother assumed that sudden piety drew me to services every Saturday morning. "She may be corupting his morals," he said. "And in that case it's our duty to report her." I readily concurred.

"Miss O'Shea isn't hurting him," Elsie said. An only child, she took piano, ballet, and elocution lessons so "she'll be refined and maybe marry a doctor or a lawyer" her mother said proudly. A pretty girl and excellent student, everyone predicted she'd be a famous society-lady like the Duchess of Windsor, but her private ambition was to act in the movies. "And if we inform the adults, Miss O'Shea might be dismissed and replaced by a mean teacher like in *Tom Brown's Schooldays*." This point was well taken by the girls.

"Maybe she'll adopt him, like in *Anne of Green Gables*. Mr. Sokoloff will soon cough himself to death," I said.

"She can't adopt him," Rita said. "She's a goy."

"She could convert," Solly said.

"And then she'll marry him." Abie took Betty's arm and sang "Here Comes The Bride." Betty reddened and giggled.

"But she's old," Marsha said. "She must be at least thirty."

Finally, because of our fondness for Miss O'Shea we decided to postpone judgment and see how things developed. The change in Yukeleh was imperceptible; just a few months before, he tagged after us, begging to be included in our games; now he sat on the doorstep absorbed in a book.

"What're you reading, Yukeleh? Dirty pictures?" Hymie asked.

Yukeleh raised his head and squinted at Hymie through his glasses. "*Jews Without Money*. It's very sad."

"Sure is. I'd hate to be a Jew without money." Hymie laughed and jingled coins in his pocket. The eldest of seven children, he worked weekends in the lumberyard to help out his overburdened father and treat Rita to milkshakes and sundaes.

"You wanna come to the icecream parlour with us, Yukeleh? We'll buy you a milkshake. Any flavour." Rita winked at Hymie.

Yukeleh declined with a muffled "no thanks" and kept on reading.

I peered over his shoulder. "I never knew he could actually read."

"He isn't, he's just looking at the pictures." Hymie yanked the book out of Yukeleh's hands. "Hey, no pictures and lots of big words." He set the book on his head and strutted away.

"Give it back, give it back!" Yukeleh yelped.

"You gotta come and get it." Hymie threatened to drop the book into the sewer.

Yukeleh chased him frantically, running around in circles, flapping his long arms wildly until he tired and burst into tears. Elsie petitioned Rita to intervene.

"Oh Hymie, give the baby his bottle," Rita said.

Hymie placed the book on the sidewalk. "Yukeleh, pick it up and say 'I'm a pisher'."

"Yeah, you better do what he says or I knock your teeth out," Moishe roared and took a boxer's stance.

Yukeleh bent over cautiously, retrieved the book, muttered the words and scurried away.

During the school year Hymie seemed nonchalant about his grades, but in June he vanished off the street. Even Elsie took time to roller-skate with the girls, not to mention Abie and Melvyn, who played baseball until dark. When Abie called on Hymie, his mother informed him that her son was studying. "My Hymie's going to be a doctor."

On the last day of school we met Yukeleh carrying the light brown envelope containing his grade seven report card. "Let's see it," Hymie ordered.

"None of your business."

"Come on, Yukeleh, what's the difference? We all know you have 'U's," Rita gibed.

Yukeleh pulled the blue card out of its envelope and shoved it at Hymie. "There, you see, no 'U's."

The teacher's remarks under his grades reflected our astonishment. "It's a miracle," she had written in bold letters. And it was. The final column displayed a neat row of 'V.G.'s and 'E's, and just below, a gold star denoting excellent.

"Ah, he must've cheated," Hymie said.

"I did not. I did good in every test. Ask me questions, you'll see."

"He's promoted. He'll be in high school with us next year." Rita put a palm to her hair, tilted her head, placed one hand on her hip, and whispered sulkily to Yukeleh, "Will you take me to the school dance?"

"No take me, take me," Marsha pleaded and clasped her hands in mock prayer.

Yukeleh recovered his report card and tightened his lips. "From now on call me Daniel. That's my name. After my grandfather, the illustrious Rabbi of Lublin."

"Illustrious! Listen to him! Such a big word. Whew!" Hymie whistled between his teeth.

"Maybe you want to conduct the services this Yom Kippur?" Solly asked with a straight face. "I'll recommend you to my father."

"And someday I'll be a great writer," Yukeleh added, ignoring our teasing.

"And I'm gonna be a trapeze artist," Melvyn laughed.

"And I'll be Queen of Sheba," I said.

"I'll skate for the Canadiens," Solly said.

"I'll be Greta Garbo," said Betty.

"And I'm gonna knock out Joe Louis," from Moishe.

"And I'll be Superman!". Abie bellowed and leaped into a parked bread wagon.

Yukeleh's voice quavered with anger, but his eyes were dry. He clenched his fists and looked at each of us in turn. "Someday you'll be sorry you laughed at me."

"Come on, Yukeleh, we're just joking," Elsie said. "We're glad you're doing well at school."

"I bet," Yukeleh said.

Hymie snickered. "Who told you you'll be a writer? The Witch?"

Yukeleh raised a hand to hit him, but Moishe's presence, not to mention Hymie's superior physique, restrained him. He lowered his arm, wheeled round sharply, and ran all the way to Miss O'Shea's.

When he came out on the street in a clean shirt, new shoes, and his hair brushed, he didn't look different from the other boys and, as Betty admitted in private, a lot better. Yukeleh stared coolly at us, squared his shoulders, then walked off, holding himself erect, his long arms, now compatible with his body since he'd grown taller, swinging at his sides.

"Yukeleh has become stuck-up," Marsha shouted. "He's too good for us."

"Are you gonna convert?" This from Hymie elicited a series of jeers. "When're you gonna join the Monastery? Here comes the Priest, he wants to hear your confession!"

In September, after a private exam in Mr. Peterson's office, Yukeleh was enrolled in the Grade Nine Latin program. After school he walked home with Miss O'Shea; the boys long tired of teasing her — increasing academic pressures, sports matches with other schools, and girls, though not necessarily in that order — occupied their attention.

In late March an ambulance drove up Clarke Street; two attendants entered the shoemaker's basement and carried Mr. Sokoloff out on a stretcher and drove away. Yukeleh soon came out with a small battered suitcase and told my mother to dispatch the contents of the house to the Baron de Hirsch. Everyone assumed he was going to live with a relative. But no. He merely crossed the street and moved in with Miss O'Shea. The adults murmured disapprovingly: the grandson of the Lubliner Rabbi living with a gentile — a woman not old enough to be his mother . . . But since no one offered him a home or agreed to inform the Agency, they left well enough alone.

Yukeleh's courteous manners and mature behaviour soon attracted the girls. They flirted with him, but he never responded. He either had his head in a book, or accompanied Miss O'Shea on long walks on the mountain.

In Grade Eleven Hymie and Yukeleh attended the same class. Toward the end of the final term, tension mounted to the point of hysteria. It was common knowledge that Jewish students required a higher average mark than gentiles in order to gain admission to McGill University. Medical school, for which you applied after your undergraduate studies, observed a strict quota. A student's grades henceforth were the determining factor in his choice of career. If he placed among the top ten students in the province, he was guaranteed, not only entrance, but a coveted scholarship. Hymie and Yukeleh contended for top honours. It was feasible to earn 100% in subjects like Algebra and Chemistry, but grades in English Literature and Composition called for a literary bent and depended upon the predilictions of an anonymous marker.

Hymie was openly resentful. "Sure, it's easy for Yukeleh. He's got the Witch to coach him. And hundreds of books and encyclopedias at home. The only thing he does is study and read." He also added with a little less certainty, "And I bet the Witch got hold of the examination questions too."

Hymie's meaning wasn't lost on us. His own immigrant parents had had no formal education, they spoke English poorly, and could hardly afford a tutor with the qualifications of a professor. Hymie's only recourse to books was the library. Furthermore, all year he had devoted time and energy to the school soccer team, sang in the choir, and was an active member on the student council.

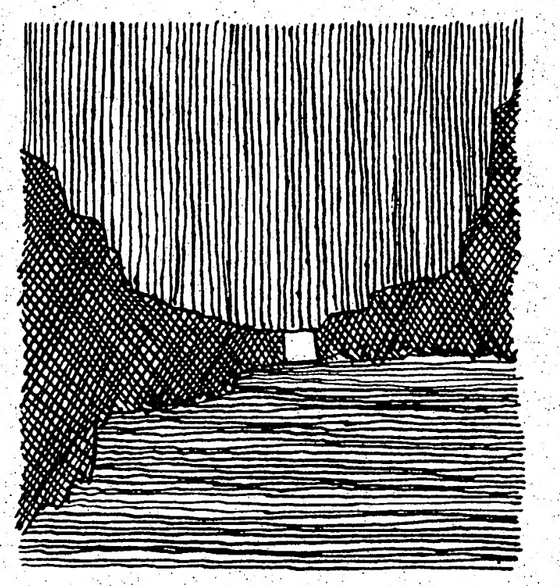
On the last day of formal classes, all of Yukeleh's exercise books containing the year's notes disappeared from his desk. Some kids helped him search the school, but the notebooks were never recovered. As if that weren't enough, someone attacked him in the boys' washroom; his mysterious assailant grabbed him from behind, knocked him down, and absconded with his eyeglasses. Half-blind, and holding a handkerchief to his bleeding nose, Yukeleh stumbled home. Toward evening, when Yukeleh and Miss O'Shea were out, someone broke into their flat and turned on all the water taps. Since the downstairs flat was vacant, the flood went undetected until Yukeleh and Miss O'Shea returned. They made no complaint despite the substantial damage to furniture and books. We concluded that the culprit responsible for these shameful acts hoped to obstruct Yukeleh's studies.

We confronted Hymie. "Everyone knows who did it," Marsha said.

"Did what?" Hymie replied nonchalantly and raised his eyes to the sky.

"You know very well what we mean. Why don't you admit it?" Rita was particularly indignant.

"Go kiss a frog," he replied. To Hymie's chagrin she had broken up with



him the year before in favour of a handsome French boy, one Guy Leblanc, whose father operated a greasy-spoon downtown.

"Leave Yukeleh alone," Solly said. "He's got enough problems."

The colour rushed away from Hymie's face, leaving it white and drained of blood. He shouted in a voice that was hoarser than his ordinary tones: "I never touched him. And he's not the only one who's got problems!"

Moishe and Abie came to Hymie's defense. "We've got no proof. So let's forget it, okay?"

We needn't have been concerned about Yukeleh. He acquired a new pair of glasses and turned up to write the exams. We invited him to walk home with us after school, but he kept a guarded distance.

July evenings, after the day's work at summer jobs, we discussed everything except what was uppermost in our minds: the examination results. The Latin students, who aspired to careers in Law, Medicine, Mathematics, were under great emotional strain. The Commercials were less anxious — we planned to work during the day and pursue our studies at Sir George Williams evening college. Hymie, notably absent, was waiting on tables at a Piedmont summer resort; and just as well,

Continued on page 7

YUKELEH

Continued from page 6

since most of us weren't on speaking terms with him.

Soon a 'To Let' sign replaced the lacy curtains in Miss O'Shea's window. Yukeleh informed us that he and Miss O'Shea were moving to England. "I'm going to study at Oxford," he said.

"You're still gonna live with her?" Melvyn asked.

"Yes."

Marsha asked in jest if Miss O'Shea had adopted him. "No," he replied earnestly, "but I'll never leave her. When I'm older, I'll marry her."

"Come on, Yukeleh, you're a nice-looking guy. Brainy too. You can get any girl you want." Abie poked him in the ribs. "Now that your nose doesn't drip no more."

"She was good to me when I needed somebody."

"You're crazy to sacrifice your life," Betty broke in. It was obvious to eveyone except Yukeleh that ever since the high school dance the year before, when Yukeleh, a white carnation in the lapel of his two-piece suite, danced an accomplished foxtrot with Miss O'Shea, Betty had been nursing a hopeless crush on him.

"It's no sacrifice," he said simply. "I love her."

"Boy she sure cast a spell on you," Abie laughed.

A look compounded of anger and exasperation crossed Yukeleh's face. "You still believe that?" Yukeleh had indeed become a mensch but he lacked a sense of humour.

Melvyn flung a reassuring arm around his shoulder. "Of course not. And we're all pissed off at Hymie for what he did."

"That's okay," Yukeleh said quietly. "I'll beat him anyhow."

The matriculation results appeared in the *Montreal Star* at the end of July. A boy from West Hill High School placed first with 96.3; Yukeleh, with 95.8, was second; Hymie came in sixth with 94.2. Elsie, to everyone's delight, tied for tenth place with 91.1. Betty said proudly, "Elsie's smarter than all the boys. She hardly studied. She was too busy preparing for an audition."

By September most of the group had dispersed. Hymie, whose family moved to Lachine, studied at McGill; Rita married her French boyfriend; Solly entered Yeshiva University; Melvyn and Abie worked in factories during the day and studied accounting at night; Marsha dated Moishe who, having failed his exams, established a lucrative used-car business; Betty and I enrolled at the Macdonald School for Teachers which welcomed Commercial graduates; and Elsie, to her parents' dismay, left home to lauch a career in the theatre at the Actors' Studio in New York.

Some ten years later, a notice appeared in the *Montreal Star*: "Grace Sokoloff (nee O'Shea), former teacher at Baron Byng High School, and wife of the celebrated Canadian author, Daniel Sokoloff, died at her home in London after a long illness."

Rabbi Schochet Responds:

Continued from page 4

cludes *ipso facto* any form of prejudice and discrimination (*cf. Sanhedrin* IV:5).

V

Common sense, reason and logic are not Jewish or religious prerogatives. They are a Divine gift which manifests itself among all mankind. To paraphrase the Talmud: The presence of reason and wisdom among all the nations is a fact of reality, and we will accept it regardless of its source; as for Torah (*religious* truth), however, we have only our very own tradition — without any outside influence or input whatsoever.

It is obvious, then, that our disagreement is not so much about interfaith-dialogue, but goes back to our definitions of religion, Judaism and human nature as a whole.

THE WAY OF FROG AND SCORPION *(Three Readings)*

by Joseph Sherman

In 1602 the converted Jew, Franciscus di Piacenza,
published his catalogue of crimes against Christ
allegedly perpetrated by the "Tribes" of Israel.

a) Lies, slanders, heresies — call them what you will,
They have bought me advancement, freedom from
That insufferable ghetto. Gold are my words
And gold they will be. False currency, you say?
But not to my new and eager company, no indeed —
In Rome, at the Arch of Titus, they bite on these
And pronounce them true coin.

Asher slapped Him Reuben seized Him
Issachar bound Him Simeon whipped Him
Joseph forged blunt nails...

b) The morning was bright with his presence—
He beckoned me, drew me from blood-tie.
"Why?" I asked. "My will," He responded,
"My people will suffer trial after trial,
Betrayal after betrayal — You are my instrument."
I believe He blessed me, but I fear that
Before I can be found again and raised up
I shall be indicted by the hatred of the
Righteous, and be thrust forever into Hell.

Zebulon stole from Him Levi spat at Him
Dan swore at Him Gad pressed thorns on Him
Benjamin galled Him Naphtali...

c) I have written the truth — no easy task,
But in the spirit of the beards I put behind me
I study, learn, interpret. If my words are false
How could I have passed, unscathed, through
The Jews' Gate, to honour? The wide world is mine,
My prize for being true to myself, to my own
Nature, my destiny.

Joseph Sherman, *a poet living in Charlottetown, P.E.I., is Editor of* Arts Atlantic. *His poems have been anthologized in several collections.*

Letter from Israel

Adaph Lappin

A typical Friday evening gathering in Israel's living rooms electoral reform is one of the issues likely to agitate the guests — along with the economy, terrorism, the Palestinian questions and taxes. This is particularly true when the Knesset has passed a law or a minister has vetted a regulation intended to satisfy the demands of a small coalition party. Since the present government has only 64 seats in the 120-man Knesset, of which 46 are held by the ruling Likud and the rest by seven small parties, it should be no surprise that payoffs to junior coalition partners are frequent. The chagrin of the general public is just as frequently aroused, with calls for electoral reform filling the newspaper columns.

Israel has a parliamentary system of government based on proportional representation. This means that each party presents a national list of 120 candidates for the Knesset and the people who elected him; it encourages the proliferation of small parties which then have to be wooed by the large parties to join a coalition government; it fosters instability in that small parties can bring down the government over minor issues which may be important to them but to no one else; and the national list tends to centralize power and make it difficult for new talent from local party branches to come to the top.

After the 1981 election, when the Likud and the Labour Alignment each received almost the same percentage of the popular vote and the same number of Knesset seats, pundits predicted that Israel was finally moving towards a two-party system without re-vamping the electoral structure. This proved to be no more than wishful thinking. As it turned out, the second Begin government, and now the Shamir government, are more beholden to the whim of three and four-man Knesset factions than any previous Israeli government. The ultra-religious Agudat Israel is demanding and getting vast sums for its yeshivas just when the general education budget is being cut, the universities are choking for lack of funds and adult education has been trimmed by 80%. The three-man Tami (ethnic Sephardi) faction forced the passage of a law raising the marginal tax on high incomes to 66%, although economists and tax experts all agree this will encourage evasion and yield no revenue. In fact, the attempt to collect the levy will probably cost more than it can bring into the nations coffers. El Al's thirty million dollar deficit is ascribed to the Aguda-inspired law forcing it to stop flying on the Sabbath and holidays, and residents in the north are fuming over a recent regulation halting public transport on these days, even though buses have been travelling there on the Sabbath since before 1948. A majority of the Knesset is opposed to these laws and regulations, but in order to remain in power the coalition MKs dutifully raise their hands in favour, some of them gritting their teeth.

Need for Electoral Reform

So we need electoral reform. We need to rationalize our system of government to prevent minorities from overruling the majority. The model generally admired in Israel has been Britain, the home of the mother of parliaments. Then came the British election of June 1983 and everyone has been having second thoughts. Mrs. Thatcher's Tory party swept to power with the largest majority since Atlee's victory over Churchill in 1945 on only 42.4% of the popular vote. But the real shock was the Social Democratic-Liberal Alliance showing: 25.3% of the vote and only 23 seats, whereas the Labour Party received 209 seats for its 27.6% share of the ballots. Something was clearly wrong with constituency democracy if it could distort the public will in such a manner. It certainly was no more democratic than our system of proportional representation.

Churchill used to say that democracy was an imperfect system of government but the best we have. Israelis tend to feel that our version is more imperfect than most and, despite the British election, reform remains a popular issue. Gad Ya'acobi of the Labour Party has developed a proposal calling for half the Knesset to be elected by constituencies, the other half on national lists. Another proposal, which almost passed the Knesset before the 1981 election was to raise the threshold for election from 1000 to 2000, thereby eliminating one-man factions. But as it happens, most of the single member factions in the Knesset come from splits within the parties after elections are over.

The major hurdle is getting enough votes in any Knesset to pass electoral reform legislation. Whichever major party is in power is beholden to the small parties which helped it form a coalition government, and one of the first promises they exact is to stall any electoral reform bills. The opposition, which hopes to get into power, will in turn be at their mercy and is unwilling to burn its bridges. It has been suggested that the Likud and the Alignment form a national unity government for one day, just long enough to pass the desired legislation. Since this is one of those proposals born of desperation, it seems safe to assume that Israel will continue for some time to come with its complex machinery of coalition horsetrading — or as it has often been called 'small party blackmail'. Successive governments will trade legislation to satisfy tiny minorities for support on major policy issues.

The big difference after the British election is that we no longer feel this is an outrage against democracy. At least everyone gets his day, although some get to say a great deal more than their representation entitles them to.

Adah Lappin *is a former Canadian now living in Israel. She is a journalist and translator. This is her second appearance in these pages.*

Viewpoints

"OLD TESTAMENT"

Continued from page 2

of the Old Testament are said to look forward to their fulfillment in the life and mission of Jesus as represented in the New Testament. The events and personages of the Old Testament are said to "prefigure" those of the New; they are explained or rationalized or clarified by the life and teaching of Jesus. To take but one well-known instance by way of illustration, the *Akedah*, the Binding of Isaac (Genesis 22), is typologically interpreted so that Isaac becomes a "type" of Jesus. Walking with the wood of the

sacrifice upon his back, Isaac is said to prefigure Jesus bearing the Cross on the way to Calvary, the site of his crucifixion. Both figures are seen as willing sacrifices, both are said to be only (or favored) sons sacrificed by their own "fathers" (remember that Jesus is called "son of Abraham" as well as David in Matthew 1:1). Abraham, at the last moment, finds a ram caught in a thicket and uses the animal as substitute for his son, while Jesus, "the only Son from the Father" (Gospel of John 1:14), is called the lamb of God and assumes the place of the sacrificial animal only to rise again and so definitively conquer death. The servants who accompany father and son to the mount are said to correspond to the disciples of Jesus, as backdrop to the sacrifice; Sarah is said to find her correspondence in Mary, both of whom have experienced "miraculous" births; the three "men" who earlier visited Abraham are said to correspond with the three wise men who visit the infant Jesus; and the three-day journey of Abraham and Isaac finds a parallel in the three days of Jesus in the tomb before ressurection.

All the events of sacred history are thus forced to fit into a new perspective, which must regard Jews as having always misunderstood their own history and tradition. Although typology inverts the order that we, with our historically oriented mentality, take for granted, it helped to produce a powerful and ubiquitous system of thought and belief. We, of course, would tend to argue in exactly the opposite way. That is, if we were faced with an ancient document and a contemporary one, the influence or source (if any) would always be thought of as coming from the older document, not the newer. We might say that the earlier text has had an influence on the later one, or that something from the earlier text was borrowed by the later, or that the stories share a certain literary structure or pattern. If the later tale "completes" or changes or explains the earlier one, we assume that the alteration is deliberate and will reveal some didactic, heuristic, or aesthetic point. With typology, however, we are in the realm of faith, not common sense. For the new disciples, *Tanakh* could not be rightly interpreted apart from Jesus. *Tanakh* became the key to the new revelation, the promise and prefiguration of the salvation event at the centre of the new religion.

Gospel Represented as Fulfillment of Tanahk

Perhaps the clearest and most effective illustration of the early Christian approach to Hebrew Prophecy is through a couple of short sections from the Gospel of Matthew, dealing with the birth and infancy of Jesus. The process is especially lucid here because the writer overtly alludes to the Old Testament in order to indicate that his Gospel represents its fulfillment:

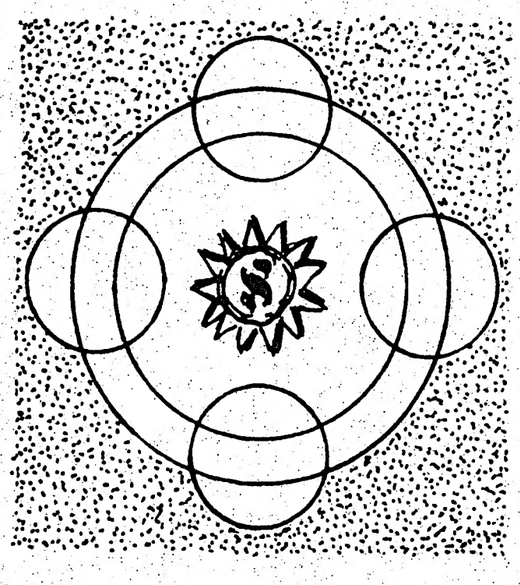
> Now when they [the wise men who visited the newborn Jesus] had departed, behold an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my son."
>
> Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah:
>
> "A voice was heard in Ramah wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more." (Matthew 2:13-18)

The first verses, dealing with the flight into Egypt, are justified as the fulfillment of a verse from Hosea (11:1): "When Israel was a child, I loved him, and out of [or "from"] Egypt I called My son." These words undoubtedly refer to Israel, but are taken by Matthew as a prophecy only fully understood in the light of Jesus' infancy. The verse begins a tender and moving poem, in which Israel's rejected God is imagined as speaking and in which He is depicted as yearning for His people. The dominant metaphor describing their relationship is that of father and son (as earlier in the book of Hosea it was husband and wife). It should be noted that Hosea is offering his own kind of typological reading, this time of the Exodus story in which God calls Israel His "first-born son" (Exodus 4:22). The prophecy goes on to say in 11:5 that "they shall return to the land of Egypt, and Assyria shall be their king" (alternatively, "They shall not return to Egypt, but Assyria shall be their king"). Then God has a change of heart and His compassion is kindled: "How can I give you up, O Ephraim?" (v.9). Finally, the ingathering of the exiles is depicted as a kind of second Exodus, in which "they shall come trembling like birds from Egypt, and like doves from the land of Assyria" (v.11) A similar kind of new or second Exodus is prophesied in the well-known and more complex imagery of Isaiah, chapters 40 and following. The reason I have dwelt on these lines is to indicate that even the typological approach to Scripture was appropriated from Jews by the first Christians (who were, of course, Jewish themselves). The reinterpretation of older tales or traditions from the perspective of a new salvation event is quite common in the Hebrew Bible, from the telling of the Exodus events and after. The process would have been familiar; what would have been entirely alien, however, was the interpretive end to which the process was put.

The other section from Matthew, dealing with Herod's slaughter of the innocents, is justified as the fulfillment of a verse from Jeremiah (31:15). There is a question concerning the reference of the verse, that is, whether it refers to the Northern Kingdom of Israel (Ephraim) conquered by Assyria, or the Southern Kingdom of Judah conquered by Babylonia, or both, but there is no doubt that the reference is to the ancient people of Israel. Rachel, mother of Joseph (grandmother of Ephraim and Manasseh) and Benjamin, who died while giving birth to her second son, is here used as the symbolic embodiment of mothers unconsolably weeping for the death of their children. This oracle of Jeremiah is then reapplied by Matthew to the mothers of the region of Bethlehem mourning for their sons slain by Herod.

"New Testament" Based on Misinterpretation of Jeremiah

The most famous typological interpretation of Jeremiah is also the one most central to the topic at hand, and a brief discussion of that will provide a suitable conclusion to this article. The passage is Jeremiah 31:31-34. The setting for the prophecy is similar to the previous one; its allusions are similar to Hosea's in that it, too, harkens back to the Exodus and the Sinai experience. In this passage, Jeremiah speaks of the dissolution of the old covenant between God and Israel, and prophesies a new one — a *brit chadashah*, the only time, I believe, the



phrase occurs in the *Tanakh*, the phrase for which "new testament" is a direct translation:

> Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the convenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my convenant which they broke, though I was their husband, says the LORD. But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my Torah within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbour and each his brother, saying, "Know the LORD," for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more.

No longer, says Jeremiah, will God's Torah be contravened or forgotten. It will be perpetually and indelibly printed upon the "hearts", so to speak, of both "houses" of Israel and Judah (the reunited kingdom under God), a kind of internal covenant of the will, a commitment of the innermost being. Essential to this prophecy is the realization that the "newness" of the covenant is not to be found in any alteration of the substance of the Torah, nor in the essential relationship of God and Israel, which is expressed by God here in words similar to those used at Sinai and echoed in Hosea chapter 2: "I will be their God, and they shall be my people." The newness of this covenant is entirely a matter of reception and realization; this time the covenant is conceived of as allowing God's people to be entirely and permanently committed to it.

When Paul seizes upon these images, they become something entirely different. Notice, for example, how Jeremiah's words are appropriated in Paul's Second Epistle to the Corinthians. "You yourselves," he writes, "are our letter of recommendation, *written on your hearts*, to be known and read by all men; and you show that you are a letter from Christ, delivered by us, written not with ink but with the Spirit of the Living God, *not on tablets of stone but on tablets of human hearts*" (3:2-3, the italics are mine). He goes on to elaborate this "new covenant" as follows: "Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, who has qualified us to be *ministers of a new covenant*, not in a written code but in the Spirit; *for the written code kills, but the Spirit gives life*" (3:4-6, the italics are mine). It is perfectly clear from this and from other passages in the New Testament that, for the early church, the Covenant no longer characterized God's continuing relationship with Jews. Rather this "new covenant" was made with Christians, a kind of "new Israel" in a "new Jerusalem" of the spirit.

The full meaning of "New Testament" will be apparent from just one more passage that quotes Jeremiah, this time from the anonymous Epistle to the Hebrews:

> But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion for a second.
>
> For he finds fault with them when he says:
>
> "The days will come, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah . . ."

Paul Treats Tanakh as Obsolete

In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away (8:6-13). This so-called New Covenant between God and the Christian community supplanted the Old Covenant, as the Christians, to their mind, supplanted the Jews as the chosen people of God. The Old Testament and its old adherents are regarded as "obsolete" and "ready to vanish away."

History, of course, has proved something quite diferent, but Christian theology has never been bound by history. That Christianity is fundamentally anti-Jewish at its core and in its origins does not necessarily mean that all individual Christians are also. In fact, it is quite safe to say that they aren't. The Christians who seek dialogue with Jews are generally enlightened and well intentioned. They no longer approach us with hostility and condescension. They realize that Judaism has been misrepresented in their tradition and they earnestly seek to make amends. The task is not an easy one, but their quest is admirable and must be respected and encouraged, especially by Jews — both because it is right in itself and because it is clearly to our advantage to do so. When the distortions of Judaism in early Christian writings become generally known, the pejorative doctrines and stereotypes may cease to have the power they once had.